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BAKHTIARI, BADAKHSHANI, AND MADAGLASHTI

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The Phonology of the BAKHTIARI, BADAKHSHANI, and MADAGLASHTI DIALECTS of Modern Persian

With Vocabularies

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TO

Sir George A. Grierson, K.C.I.E.,

I DEDICATE THIS WORK AS A
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET
BUT CANNOT REMEDY.

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PREFACE

THIS book will not appeal to a large public; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of "laws", the "Sound Laws" of philology. The morphological variations are in many cases the outcome of the operation of these "laws" of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that χt in standard Persian appears in Bakhtiari as δ or d, and ft as d or δ, to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a " recommendation to mercy " and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a "sequel", and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.
May, 1921.

I. THE BAKHTIARI DIALECT

INTRODUCTION

THE Bakhtiārī tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes 48° 40′ and 51° E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Maḥāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiārī are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of ʻArabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiārī of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiārī have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiārī Khāns (Khawānīn i Bakhtiārī), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpī tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiārī country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Qulī Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelve down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the straitest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *garmsīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiārī has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiārī is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiārī, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiārī tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiārī, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiārī's morals but with his language, and my object in adverting to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiārī is a shepherd, cattle-owner, and nomad; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiārī is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessaries of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiārī have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dīrakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiārī. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of ʻArabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiārī. These are the ʻArab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiārī nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiārī tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiārī Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājjī ʻAlī Qulī Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and Īlbēgī—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Lutf 'Alī Khān, now the Amīr Mufakhkham, served for many years with the then heir to the throne, Muhammad 'Alī Mīrzā, as Commander of his body-guard in Tabrīz. Later, the part that several of the Khāns and their followers played in the struggle between the "Constitutional" party and Muhammad 'Alī, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiārīs also held several Provincial Governorships, e.g. those of Ispahān, Yezd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiārī sowars now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turkī words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiārīs talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciosity, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī backwoodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840–2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840–1. Permanent relations between the Bakhtiārī and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889–90, Lord Curzon had travelled through Bakhtiārī-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question.*

In all these years, however, little attention was paid to the Bakhtiārī dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiārī words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43–116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiārī, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.[1]

[1] In his translations he twice renders Bχ. *īsâ* (*īså*) as "you", pl. German "Sie", but in his vocabulary he deliberately equates it in meaning with Mn.P. *īšān*, "they", German "sie", and on p. xxviii he again renders it by Mn.P. *īšān*.

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiārī of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,[1] whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiārīs live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadying or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

[1] e.g. Zarāswand, Bēdārwand, Dūrakī.

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ūn* (Mn.P. *-ān*) and *-gèl, -yèl.*

A suffix *-ke* is sometimes used with demonstrative force: *pī.å-ke,* "the man."

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a*; that of the 2nd pl. is *-īn,* and of the 3rd pl. *-an, en.*

The perfect tense is obtained by the addition of *ē* to the forms of the preterite: *avēdum,* "I came"; *avēdumē,* "I have come."

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *šudan,* "to become," is not found, and its place is taken by *wo i bīdan.*

The forms *bāšam,* etc., are not found, and are replaced by the subjunctive of *bīdan.*

The construction with the past tenses of transitive verbs is the same as in Mn.P.

Contractions, etc., employed

Afγ.	Afghān, Pashtū.
Air. Wb.	*Altiranisches Wörterbuch,* Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
Bχ.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	*Grundriss der iranischen Philologie.*

H.	P. Horn, *Grundriss der neupersischen Etymologie*, 1893.
Hü.	H. Hübschmann, *Persische Studien*, 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's *Kurdish Grammar*, Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Pāz.	Pāzend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, *Persian–English Dictionary*.
Tol.	Tolman, *Ancient Persian Lexicon and Texts*, 1908.
T.	Turkish (as quoted by St.).

Notes

1. A vertical line above a letter indicates the stress accent.

2. The sign || between two forms indicates that both forms are in use and have been recorded.

3. A question mark *before* a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.

4. A question mark *after* a Bχ. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the Bχ.

Following the usual practice I have quoted Sanskrit roots and forms in their "un-gunated" forms. Following Bartholomae I have given Avestic roots in their "gunated" forms.

Thus: Skr. $\sqrt{}$*bhū-*, Av. $\sqrt{}$*bav-*.

The sign : after an infinitive serves to introduce the present-base *dīdan : bīn.*

PHONOLOGY

Bakhtiārī Sounds

1. The principal sounds and those of which I have taken cognisance in Bχ. are:

Vowels

ā (*ă*)	*å*		
a	*à*		
ē	*è*	*e*	
ī	*i*		
ū	*u*		
ō	*o*		
ai	*ei*	*au*	*oi*

Consonants

Gutturals	Palatals
k (*k^i*)	*č*
g (*g^i*, *gy*)	*j*
χ	*y*
γ	
q	

Dentals	Labials
t	*p*
d	*b*
δ	*f*, *w/v*

SIBILANTS	NASALS
s	*ŋ*
š	*n*
z	*m*
ž	

LIQUIDS	ASPIRATION
l	*h*
r	

Of the simple vowels given above some tend to become diphthongal, thus:

ā·a	*ă·a*	$\mathring{a}^a$
ē·i	$\bar{e}^i$	
$\bar{o}^u$	$\bar{o}^a$	

There are also:

au·ū *ai·i*

where the last element appears to have developed out of the preceding one and not to be original.

Value of the Symbols

2. *ā* is as in "father".

ă is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with *h* (*ah-*, *-ah-*, *-ah*) in the diphthongal a^a, and finally or independently. The value of *ah* seems also to approximate to *ā* and *à*, but the *h* is often slightly pronounced and the vowel short. Examples:

tahl	bitter
bār (*bahr*)	share.

ā̆ is used to mean *ā* or *ă*.

3. *å* is the sound of *awe*, *autumn*:

då	mother (jack*daw*).

å is etymologically only a variant of *ā*. Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to *ō*, *ŏ* on the one side and occasionally to *a* *à* on the other. Thus: *wa, wā, wå, wō, wo*; *avēd* (not *āvēd*, probably owing to the accent falling on the second syllable), *ōvēd, ovēd, uvē-id.*

4. *a* is the ordinary vowel represented by the *fataḥ* of the Arabic script, resembling the *u* of "cut", but I think more open.

5. *à* represents a sound approximating to the *a* of "cat": (1) it is commonest in *ah* following a palatalized guttural as an alternative to the *ă* sound; (2) it also occurs before consonantal combinations beginning with *š*; and (3) it occasionally occurs as a variant of *ā* before *n*:

kàh (*kah*)	chopped straw.
wårgàh (*wårgåh*)	camping-ground.
àšnīdan	to hear.
imànī (*imānī*)	thou remainest.
màndan, mandan, māndan	to remain.

6. *ē*, French *é* as in "détente"; Scots "*day*" (I take "dare" to be rather *dēᵉr*). It is frequently followed by an *i* sound: *ēⁱ*, *ē·i*.

avēd	he came.
rēⁱδ	he scattered.

In some words *ē*, *ēⁱ* may be replaced by *ai*, e.g. *avēd, avaid.*

7. *è* is an open *è* approximating to the *e* of "let" and "men". It occurs occasionally before *n*

ivènī	he throws

but most frequently finally when it is difficult to discriminate from *ē*, with which it seems to interchange.

8. *e* is the sound of *e* in "water".

9. *ī* is the *i* of the French "dites". The nearest English is the sound of *ee*, *ea*, as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.
i is the *i* in English "bit".

10. *ū* is the *ou* in the French "jour", *oo* in "boot".
u is the *u* of the English "put", "pull".

11. *ō* is the *o* of the French "chose". It tends to become diphthongal *ou*, o^u, like the *ō* of English, as in "so" (= *sou*), "close" (= *klous*).
o is usually the *o* of the English "hop", "stock". Finally, and before *h*, it is the short of *ō*, the vowel sound in the French "peau", "faux".

12. *au* is the *ou* in the English "sound".
ai is the vowel sound in English "died" (I should write Engl. "die" da^i).
ei, is *əi*, or *u·i*. It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the *ai* in "tied" (*taid*).
oi as in the English "noise" (Engl. "boy" I should write boi^i). It commonly appears for *å* before *ē*, *y*, etc.:

jå·ē	*joi·ē*
Mn.P. *bī·āyad*	*bē-oi-h-ē*
χudåya	*χudoiya.*

Gutturals

13. *q* is the velar sound represented in the Arabic script by ق.

k, *g* } are often markedly palatal and develop a palatal glide, as in:

k^{i}am = *kam.*
hå^{i}k = *χāk.*
gyerdin = *gardan.*
gyau ‖ *gau.*

In such cases they should, I think, be classed as Palatals.

χ, *γ* } are the voiceless and voiced guttural spirants represented in the Arabic script by خ and غ.

Palatals

14. *č*, *j* } are *tš* and *dž* respectively as in English "church" (*čerč*) and "judge" (*jaj*).

These sounds are therefore compounds: dental + palatal.

y initial is as in English; *yū* as English "yew". Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

Dentals

15. *t*, *d* } are, I think, post-dental.

δ is the voiced inter-dental spirant, the *th* in the English "this", "breathe".

θ I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the *th* in the English "think", "death").

Labials

16. *p*, *b*, *f* } call for no remark.

v, *w* } The sounds I represent by these symbols are troublesome. Neither of them in its English value exactly represents the Bχ. sound, which

itself varies. I think the average sound is what Jespersen represents by ɞ, and Germanic philologists by "barred *b*", *ƀ*, which is an unrounded bilabial spirant, the *u* in the German "Qual", "Quelle". When final and preceded by *å* the sound is, as a rule, definitely labiodental, *v*.

Sibilants

17. *s*, *z* — I am unable to offer any exact information about the nature of the Bχ. *s* and *z*, or of *ś* and *ž*. They seem to me not to differ perceptibly from the sibilants in the English "sit", "freeze"; "shut," "pleasure," and therefore the two first are, I suppose, alveolar, and the two latter palatal.

Nasals

18. *ŋ* The nasal immediately preceding *g* is always guttural, and I have not thought it necessary to mark it specially. Where the combination is *in pausā*, or is followed by a consonant, the *g* is silent.

Bχ. *tang*, pronounce *taŋ*, like English "tongue". When a vowel follows the *g* is pronounced: *tangumē*, pronounce *taŋgumē*, i.e. *taŋ-gum-ē*, *saŋger*, etc.

19. *ñ* The sign *ñ* I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an ⁿ, i.e. *hõ-a*, *hõⁿa*, instead of *hõña*, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign *ñ* for this sound many years ago when first writing down Bakhtiārī, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

Liquids

20. About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (water = *wåtə*, etc.).

Aspiration

20a. *h* is as in English. Its position varies with the accompanying vowel. In *hår* it is further back than in *hīn*.

21. In the transliteration of Mn.P.:—

(*a*) I have shown the classical *ē* and *ō* sounds as *ī* and *ū*, as they are now in most cases pronounced, except where it was desirable to distinguish between what were *ē* and *ō* and *ī* and *ū* respectively in classical Persian.

(*b*) Written *ā* I have shown as *ā*, but it is to be remembered that at the present day it usually sounds more as a short *å* or *o* (ɔ) and frequently before *n* as *ū*.

(*c*) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is *not* the English *a* in "cat" as Englishmen

frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.

(*d*) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches $\bar{e}^{i}$ and $\bar{o}^{u}$.

(*e*) As in Bχ., Mn.P. *q* tends to be pronounced as γ, and γ as *q*.

(*f*) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:

χī·år or *χī^{y}år*, not *χī·yår*.

gurba i qašangī, a handsome cat.

(*g*) The *v*/*w* question also presents difficulties in Mn.P. The solution is to be sought in ʋ.

(*h*) I have omitted -*h* where it has no etymological value.

Postscript

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short of *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *tôt*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

ā, *ă* = *a:* and *a*	*å̄* = ɒ:, ɒ (Scots)	*a* = ʌ
à = *æ* or a (Scots)	*ē* = *e:*, *e* (Scots)	*è* = ɛ:, ɛ
e = ə	*ī* = *i:*, *i*	*i* = ɪ

Final *è* and *i* sometimes = ɪ̢ (Scots).

ū = *u:*, *u*	*u* = ʊ (?)	-*o* = *o*
ō = *o:*, *o* (Scots)	*o* = ɔ:, ɔ	
ai = aɪ or *a*ɪ (?)	*ei* = əɪ	
au = aʊ or *a*ʊ (?)	*oi* = ɔɪ	

Note.—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in Bχ. except when in the final position, e.g. *på̄* = *p*ɒ:.

If this is so, a point of similarity is to be remarked between Bχ. and Samnānī, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark,* 7me série, Section des Lettres, t. ii, No. 4, 1915.

q = *q*	*k* = *k*	*k*ⁱ = *c*
g = *g*	*gy*, *g*ⁱ = ɟ	
χ = χ	γ = ʁ	
č = ʦ	*j* = *dž*	*y* = *j* (*i*, also sometimes ç ?)
δ = ð		
v = *v*	*v* and *w* both probably tend to ʋ	
ŋ = ŋ	*r* probably *r* and ɹ	

I cannot venture to diagnose *l*, but I think it inclines to *l*ⁱ rather than to *l*ᵘ. As regards *h* see the *Pronunciation of English in Scotland,* § 124.

VOWELS

22. ā, å̄.

(1) Bχ. ā, å̄ = Mn.P. ā; Av. O.P. *ā*, *a*

Initial

Bχ. *å̄wistūñ*	pregnant;	Mn.P. *ābistan*	Av. *a*
å̄wōdī	place of habitation	*ābādī*	*ā*

ålī	polluted	*ālūda*	?
åškår	openly	*āškār*	Phl. *ā* Skr. *āvi-*

Medial

båd	wind	*bād*	Av. *ā*
dås	sickle	*dās*	Skr. *ā*
hår	thorn	*χār*	*a*
māndan, mandan	to remain	*māndan*	O.P. *a, ā*

Final

bå, bā, wå	with	*bā*	O.P. **ā* Hü. 145.
bålå	up	*bālā*	Phl. **ā* Hü. 172.
dūnå	wise	*dānā*	Phl. *ā*
gīyå	green fodder	(*giyāh* obsol.)	

(2) Bχ. **ā, å** ⟶ **ō, o** after *w*
⟶ **ū, ō** before *n, m*.
Vide §§ 29.4 and 31.3.

(3) Bχ. **ā** = Mn.P. **a**

Bχ. *-dåh* ‖ *dah*	-teen, ten	*-dah, dah*	Av. *a*
ikʲānē	to come off, out	*mīkanad*	*a*

In Mn.P. *kandan* has two meanings:
(*a*) to dig, extract.
(*b*) to fall out, come off.

nā'alis	don't let it	(*na hil-aš*)	*a*
rāᵃd	he went	*raft*	*a*

(4) *Prosthetic*

Bχ. *åståra* ‖ *oståra*	star	*sitāra*	*star-*, Skr. *stár-*, and *tāras* in pl.

(5) *Loss of Initial ā*

Bχ. *taš*	fire	Mn.P. *ātiš*	Av. n. sg. *ātarš*

23. a, e.

(1) Bχ. a = Mn.P. a ; O.P. Av. *a*

Initial

Bχ.	*asp*	horse	*asp*	O.P. *a*
	angust	finger	*angušt*	Av. *a*

Medial

bastan	to tie	*bastan*	O.P. *a*
dast	hand	*dast*	*a*
gyalla	flock	*galla*	
sad	100	*ṣad*	Av. *a*

Final

Bχ.	*åsīda*	in peace	*āsūda*	(O.P. *a*)

and all past participle endings.

For *ar*, *er* = Mn.P. *ar*, *er* ← *ərə*. *Vide* § 58.

(2) Bχ. a = Mn.P. ā ; O.P. *ā*

Bχ.	*čaqū*	knife	*čāqū*	T.
	išgaft	cleft	*šikāft*	
	mand ‖ *mānd*	remained	*mānd* (O.C.P. *mūnd*)	O.P. *a*
	avēd ‖ *ovēd*	came	*āmad*	O.P. *ā*-

24. à.

Bχ. à = Mn.P. a, ā ; O.P. Av. *ā*, *arə*

(1) usually before etymological final *h* ;

(2) frequently before *š* followed by a consonant ;

(3) sometimes before *n* and *m*.

Bχ.	*čàh*	well	*čāh*	Av. *ā*
	dàh ‖ *dah*	ten	*dah*	*a*
	-*gàh*	-place	-*gāh*	O.P. *ā*
	kàh	broken straw	*kāh*	Phl. *ā*
	ràh	road	*rāh*	Paz. *ā* O.P. **ā*
	zàhm ‖ *zahm*	wound	*zaχm*	
	àšnīd	heard	(*šunīd*)	

iyàšnīn	you recognize	(*mīšināsīd*)	O.P. *ā*
'àšt	left, let	(*hišt*)	Av. √*harəz-*
mànd ‖ *mānd* ‖ *mand*	remained	*mānd*	O.P. *a*
màšhūr	generally known	*mašhūr*	Ar.
zàmand	tired		Etym. (?)

Note also :—

xăr̀d	ate	*x^vurd*	Av. *-arə-*
suvà	in the morning	(*ṣabāḥ* ?)	Ar.
tàk ‖ *tak*	alone		

25. ē, e̱ⁱ.

(1) Bχ. ē = Mn.P. ī (Classical *ē*), chiefly O.P. *ai* ; Av. *aē*

Medial

Bχ. *bēd, bēδ*	willow	*bīd*	Av. *aē*
dēv, *lēva*	devil, mad	*dīv* (*dīwāna* ?)	*daēva-*
mēš	ewe	*mīš*	*aē*

Final

kē	who ?	*kī*	O.P. **kaya-*
pēⁱ	fat	*pīh*	Av. *pīvah-* Hü. 365

(2) Bχ. ē = Mn.P. a

Medial

avēd‖*avaid*	he came	*āmad*	O.P. *a*

Cf. O.P. ppc. *ha(n)gmatā* ; infin. **gmatanaiy*.

istēdan : istūñ-	to seize	*sitădan* (*sitāndan : sităn-*)	

Skr. √*stā-*, "to steal" ; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ? *stan*.

zeⁱdan, *izanē*	to strike	*zadan* *mīzanad*	O.P. √*jan-*

zēna, zangèl	wife, women	*zan, zanhā*	Y. Av. *janay-*, G. Av. *jǝnay-*
zēra bi zēra	gradually	*z̲arra*	Ar.

For Bχ. *ēr* = Mn.P. *ar, ur*; Av. *ǝrǝ*. *Vide* § 58.2

(3) Bχ. **ē**, **ē**ⁱ = Mn.P. **a + i**, **i + a**, **-ih-**, **-iha-**, **-ihi-**

Bχ. *surmē·ī*	antimony	*surma·ī*	
zindē·ī	life(time)	(*zinda·ī*) *zindagī*	
mudē·is	his opponent, adversary	*mudda‘ī·aš*	
hamē·isūñ	all of them	*hama(i) šān*	
tikē's dåd bi . . .	he propped him up against . . .	*takiya·aš kard ba . . .*	
mē(h)mūnī	entertaining a guest	*mihmānī*	O.P. **maiθman-*
idē	he gives	*mīdihad*	
inē	he places	*mīnihad*	
b'ēl (= *bihal*)	let, allow	(*bihil*)	

(4) **nē + i** ⟵ **na** + palatal vowel

nē·iδ (= *na* + *hèd*)	is not	*nīst* (= *na* + *hast*)
nē·īdumat (≐ *na-dīdumat*)	I did not see you	*na dīdamat*

(5) The following may also be noted :—

girēdan, igirē	to seize	*giriftan mīgīrad*	*Vide* § 58.2*a*
girēvistan, igirēvē	to weep	(*girīstan*), *girya k.*	
mēra	husband		
pl. *mīrgyèl* ‖ *mērgyèl*	men		

Etym.? It is difficult to connect this word or G. *mōdmīra*, "mother of the husband," with any form such as O.P. *martiya*, owing to the absence of any relic of the *t*.

26. è.

(1) B$_\chi$. **è** = Mn.P. **a** in neighbourhood of palatal sound

biniyèrīm	let us see	*binigarīm*	
rayètī	acting as a cultivator	*ra'yatī*	Ar.
yèkī ‖ *yekī*	one	*yakī*	

èr for *er* following *k*:

kèrd ‖ *kerd* ‖ *k'erd*	did	*kard*	

before *n*, *nd*, followed by a palatal vowel:

ibèndī ‖ *ibandī*	thou tiest	*mībandī*	
χudåwèndī ‖ *χudåwandå*	Godhood ‖ O God !		
vèndī ‖ *vandī*	thou threwest		
zamèndī ‖ *zàmand*	tiredness ‖ tired		

(2) B$_\chi$. **è** = Mn.P. **i, ih**

è ‖ *i* ‖ *a*		*i* (the *iẓāfa*)	
è ‖ *i*	e.g. *èguδ*, "he was saying"	verbal prefix	
kè ‖ *ki*	that (conj.)	*kih*	O.P. **kaya-*
mèrabūnī	kindness	*mihr(a)bānī*	O.P. *-iθ-*
sè ‖ *se*	three	*sih*	O.P. *i*

(3) B$_\chi$. **-è** frequently alternates with **-ē**

yè ‖ *yē*	one

27. ī.

(1) B$_\chi$. **ī** = Mn.P. **ī**

ī	this (adj.)	O.C.P. *īn*, *ī*	Skr. *ēna*
-ī	nom. ending	*-ī*	Phl. *-īh*

-īdan	infin. ending	Mn.P. *-īdan*	
rīš	beard	*rīš*	Afγ. *gīra*
šīr	milk	*šīr*	Av. *ī* ? Skr. *ī*
zumīṅ	ground	*zamīn*	Phl. *zamīk*

(2) Bχ. ī = Class. Mn.P. ē ; O.C.P. ī

Verbal endings:

1st plur. *-īm*	Cl. Mn.P. *-ēm*	Phl. *-ē-* representing caus. *-aya-*
2nd plur. *-īn*	*-ēd*	
2nd sing. *-ī* ‖ *ē*	*-ī*	

dīr	late	*dēr* ‖ *dīr*	O.P. *darga-* Skr. *dīrghá-* Hü. 547
hīva	firewood	*hēzam* ‖ *hīzam*, *χīma*	Av. *aē*

(3) Bχ. ī = Mn.P. i

tīka	fragment	*tikka*	

(4) Bχ. ī = Mn.P. ū ; O.P, *ū*, *au*

bīdan	to be	*būdan*	O.P. *ū*
balīt	holm oak	*balūt*	
dī	smoke	*dūd*	Phl. *ū*; Skr. *ū*
dīr	distant	*dūr*	O.P. *ū*
hīn	blood	*χūn*	Av. *vohunī*
mī	hair	*mū·ē*	Phl. *mō(d)*, O.P. **mauda*
pīl	money	*pūl*	
rī	face, surface	*rū*	Av. *raoδa-*

Cf. *malk i mīt*, "the angel of death." Ar. *malaku'l maut*

(5) Bχ. ī = Mn.P. u (aw)

dīn	tail	*dum*	Av. *ŭ*
hīrd	reduced to powder, etc.	*χᵛurd*	

sī·å̊r ‖ *suwå̊r*	mounted, riding	*suwār*, *sawār*	O.P. *asabāri-* Tol. s.v.

(6) Bχ. ī = Mn.P. ō, au

mīsum	season	*mausim*, *mōsim*	Ar.

(7) Bχ. *ī* and *ē* are sometimes used alternatively

mēra	husband
mīr'i	husband of
mīrgèl	men
tē	eye
tī·um	my eye
-*ī* ‖-*ē*	2nd sing. verbal ending

(8) Bχ. *ĭ* prosthetic

ĭmå̊	we	*mā*	Cf. O.P. *amāχam* Av. *ahmāka-*
īså̊	you (plur.)	*šumā* (?)	Cf. G.Av. *χšmāka-* Av. *yušmāka-* (?)

28. i.

(1) Bχ. i = Mn.P. i

či ‖ *čè*	what	*čih*	O.P. Av. *i*
ki ‖ *kè*	that	*kih*	O.P. **kaya-* Skr. *kaya-*
dil	heart, belly	*dil*	Av. *zərəd-*
-*istan*	infin. ending	-*istan*	O.P. $\sqrt{ah-}$
zi ‖ *zè*	from	*zi* (*az*)	O.P. *hačā*

(2) Bχ. i = Mn.P. u

dirist	right, well	*durust*	O.P. *u*; Hü. 551
durišt	coarse	*duršt*	O.P. *u*; Hü. 552
dišmanī	hostility, enmity	*dušmanī*	O.P. *duš-*
dišmūn	abuse	*dušnām*	O.P. *duš-*

(3) Bχ. i = Mn.P. a, sometimes under the influence of a neighbouring palatal sound or *n*

This change is general in Kn. dialect: "Fatḥ i Yezdī."

dindūn	tooth	*dandān*	Av. *dantan-*
dindador	well-ribbed	(*danda-dār*)	,,
jistan	to jump, leap	*jastan*	Av. $\sqrt{yah-}$?
χarmin	gathered crops	*χarman*	
irivan	they go	*mīrawand*	
sigū	puppy	cf. *sag*	Ir. *a*
sivak ← *savik*	light (not heavy)	*sabuk*	
šilk	appearance	*šakl*	Ar.
zinjīr	chain	*zanjīr*	

(4) Bχ. *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

ispēd	white	*safēd, safīd*	Av. *spaēta-*
ispārdan ‖ *ispurdan*	to commit to	*supurdan*	
istēdan	to seize	*sitādan*	$\sqrt{stan}$? Hü. 709
iškam	belly	*šikam*	
išmārdan	to count	*šumurdan*	Skr. $\sqrt{šmar-}$ Av. *-šmar-*
istīm	tent-pole	*sitūn* ?	Av. *stŭna-*

29. ū.

(1) In Bχ. there is frequent interchange between *ū* and *u*, and between *ŭ* and *ŏ*

Bχ. ū = Mn.P. ū

ibūhum ‖ *ibūm*	I become	cf. *būdan, buwad*	O.P. pres. base *bava-*
χū (*χuvē*)	good	*χūb*	Cf. Skr. *suva-puṣ-*; Hü. 503
mūšk	mouse	*mūš*	Skr. *ū*
tū ‖ *to*	thou	*tū* (older *tō*)	Av. *tava*

(2) Bχ. ū = Mn.P. ō (in all cases also pronounced *ū* in O.C.P.); O.P. *au*; Av. *ao*

būsīdan	to kiss	*bōsīdan*	

dū	sour milk	*dōγ*	Skr. √*dōh*- Cf. *dógha*-
(*dōᵘδan*) : -*dūš*-	to milk	*dōšīdan*	
(*dōᵘδan*) : -*dūz*-	to sew	*dōxtan*	
dūst	friend	*dōst*	O.P. *au*
dūš	last night	*dōš*	Av. *ao*
ikūᵃm	I pound	*mīkōbam*	Phl. *ō*
kŭ̆h ‖ *kō̆h*	mountain	*kōh*	O.P. *au*
rūz	day	*rōz*	O.P. *au*
(*sōᵘδan*) : *isūsē*	it burns	*mīsōzad*	Av. *ao*
ū	that (adj.)	*ō*	O.P. *ava*-

(3) Bχ. ū = Mn.P. au ; Av. *ava*

nū	new	*nau*, *nōᵘ*	Av. *nava*

(*nō*, *nev*, H. 1045 ; *nau*, *nou*, Hü. 1045.)

(4) Bχ. ū = Mn.P. ā before *n* and *m* (see also Bχ. *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (ɔ) and the short of *å* is usual.

aspūñ	horses	(*aspān* obsol.) *asphā*	O.P. *ā*
čårbūñ	riding animals	(**čahārpā·ān*)	O.P. *ā*
pistūñ	teat	*pistān*	Av. *fštāna* Air. Wb. s.v., but Hü. 317
rūñ	thigh	*rān*	Av. *ā*
šům	evening meal	*šām*	Av. *ā*
šūn	shoulder	*šāna*	
zūñwī	knee	*zānū*	

Cf. Av. *zānu-drājah*-, H. and Hü., but see Air. Wb. *sub voce*.

(5) Final *-ān* is usually *-ūñ*, sometimes *-ōñ* in Bχ.; medially *ŏn* alternates with *ūñ*, and sometimes *ån* is found.

dōñist || *dūñist*	he knew	*dānist*
hōña || *hūna*	house	*χāna*

Note.—Bχ. *igurūsum*, "I run away" (past base *gurōδ-*), in Mn.P. *mīgurīzam*, which, however, in O.C.P. has the alternative past bases *gurīχt* and *gurōχt*.

30. u.

(1) Bχ. **u** = Mn.P. **u**

guδan, *gudan*	to say	*guftan*	O.P. $\sqrt{gub}$-
ikunum	I do	*mīkunam*	O.P. *u*
χum || *χ*^{u}*um*	myself	*χ*^{v}*udam*	Av. *χ*^{v}*ato* → Mn.P. *χ*^{v}*ud*
turuš	sour	*turš*	
iyŭftam	I fall	*mī·uftam*	Av. *ava* + $\sqrt{pat}$-

(2) Bχ. **u** = Mn.P. **a** usually when in the neighbourhood of a labial, and particularly before *m*, and occasionally in other circumstances.

čådur	veil, tent	*čādar*	
duhūñ || *dåhūñ*	mouth	*dahān* O.C.P. *dahan*	Av. *zafan-*
juwūñ || *javōñ*, etc.	young man	*jawān*	Av. acc. *yavānəm*
rundan || *rōndan*	to drive	*rāndan* (= **rawān(ī)dan*)	
iruvum	I go	*mīrawam*	
wur-	vb. prefix	*bar-*	O.P. *a*
wur	on, upon	*bar*	O.P. *a*

Before *m* Bχ. **u** = Mn.P. **a** (i):

-um	1st sg. vb. suff. / 1st sg. enclitic pronoun	*-am*	O.P. *ā*
	ordinal suffix	*-um*	Av. *-ama-*
ådum	man	*ādam*	Ar.
hum	also	*ham*	O.P. *a*
hum-så, etc.	neighbour	*ham-sāya*	
håkum	ruler	*ḥākim*	Ar.
zŭmīn	ground	*zamīn*	

(3) Bχ. **u** = Mn.P. **ā** before *m*

årum	ease	*ārām*	Av. *ā*; O.P. **ā*
anjum girēd	be completed	*anjām girift*	
iltizum	undertaking, guarantee	*iltizām*	Ar.
dum	hunter's net	*dām*	Skr. *dāma-*
salumat	safety	*salāmat*	Ar.

(4) Bχ. **ŭ** ⟵ **-uh** ⟵ **-ōh** = Mn.P. **-āh-**; Bχ. **-um** = Mn.P. **-aham, -iham**

iχum ‖ *iχuhum*	I want	*mīχᵛāham*

By the dropping of etymological *h* (*-ih, -ah*) or an *h*, *v*, or *y* glide, forms such as the following are obtained:

Bχ.		O.C.P.
ibūm ‖ *ibūhum*	corresponding to O.C.P.	(*buwam*)
idum		*mīdaham*
ijum		*mījaham*
igum ‖ *igŭhum*		*mīgūyam*
inum		*mīniham*
irum ‖ *irivum* ‖ *iruvum*		*mīrawam*

Where an *ā* or *ō* is involved the Bχ. vowel is often *ŏ*:

iχōn	they wish	*mīχᵛāhand*
iχō·ē	he wishes	*mīχᵛāhad*

igō·ē ‖ *igō̆hē* ‖ *igū̆hē*	he says	*mīgōyad*

31. ō̆.

The length of Bχ. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bχ. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

(1) Bχ. ō̆ = Mn.P. ō (O.C.P. *ū*) and ū; O.P. Av. *-ū̆-*, *-va-*, *-au-*, (*ao*)

dō̆	two	*dū*, *do*	Av. *dva-*
gō	human excrement	*gūh*	Av. *ū*
igōhē, *igō·ē* (also *-ū-*)	he says	*migōyad*	O.P. √*gub-*
bugo (also *ū̆*)		*bigō*	O.P. √*gub-*
kō̆h ‖ *kū̆h*	mountain	*kōh*	O.P. *au*
tō̆ ‖ *tū*	thou	*tō* (Hü.400)	Av. *tava* O.C.P. *tū*

(2) Bχ. ō̆δ = Mn.P. u + χt, ō + χt (see *χt* § 44.2)
ō̆m = Mn.P. u + χm (see *χm* § 37.4 *e*)

dō̆δer	daughter	*duχtar*	Av. *δuγδar* Phl. *duχt*
dōδan	to sew	*dōχtan*	
furōᵘδan	to sell	*furōχtan*	Av. **fra* + *uχšta-* ? H. 824
gurōδan	to flee	*gurōχtan*	
pōᵘδan	to cook	*puχtan*	Ir. **paχu̯a-*
sōᵘδan	to burn	*sōχtan*	Av. °*suχta-*
šō̆m	plough-land	*šuχm*	

In Bχ. *ū* appears in the present bases of most of above verbs, v. § 29.2.

(3) Bχ. ŏ̆, (å, ȁ-) = Mn.P. ā, usually O.P. Av. ā, especially before *n* (see also Bχ. *ŭ̆*, §§ 29.4 and 30.4)

osmāñ ‖ *åsemūñ*	sky	*āsmān*	O.P. *asman-* acc. *asmānam*
oftau ‖ *āftau*	sun	*āftāb*	Skr. **ābha-tāpa-*
oftīn	sleeve	*āstīn*	
ŏ̆hī ‖ *åhī*	gazelle	*āhū*	cf. Skr. *āśu-*
ōnå, ōnōñ ‖ *ūnūñ*	they	*ānān* (obsol.), *ānhā*	cf. O.P. *ana-*
ord ‖ *ård*	flour	*ārd*	O.P. **ă*
ŏ̆vēd, ŏ̆vē^{i}d, avēd, avaid	he came	*āmad*	O.P. *ā*
iyom ‖ *iyåhum*	I come	*mī·āyam*	O.P. *ā*
bē·ōr	bring	*bē·ār*	O.P. *ā*
birōnē	he may drive	*birānad*	
bōyī	arm	cf. *bāzū*	Av. *ā*
bōzī	game	*bāzī*	
dōnist	he knew	*dānist*	O.P. *ā*
dōrī	medicines (herbs)	*dārū*	
dōwå	son-in-law, bridegroom	*dāmād*	Av. *zāmātar-*
girōñ ‖ *grōn*	dear (not cheap)	*girān*	
gō·īdan	to copulate	*gā·īdan*	
jōñ	life	*jān*	cf. Skr. *dhyāna-* G.I.P. 1:1, § 99.2, and Hü. 413
iχōn	they wish	*mīχ^{v}āhand*	cf. Av. *χ^{v}āsta-*
χōñd	he recited	*χ^{v}ānd*	Av. √*χ^{v}an*
nišōñ dådan	to show	*nišān d.*	
soya	shade	*sāya*	Skr. *ā*

soyīd	he rubbed down	*sāyīd*	Skr. $\sqrt[2]{\check{s}\bar{a}\text{-}}$
šōña	comb	*šāna*	Phl. *ā*
tōrīk	dark	*tārīk*	Av. *tąθra-*
wō ‖ *wå*	must	*(bāyad)*	

(4) Bχ. **ōu** = Mn.P. **au, ōu**

jōu ‖ *joh*	barley	*jau, jōu* (*jev, jō*, H. 428)	
pl. *jåhå, jahå*		*jauhā*	

(5) It is not clear to what original form is to be referred Bχ. *mǒ* ‖ *mǔ* = I. There is no nasalization to represent the *n* of the Persian *man*, O.P. *manā* (gen. sing.). Perhaps it descends from the enclitic acc. form, which appears as *-mā* in both G. and Y. Av.

DIPHTHONGS

32. ai and **ei**; **ay-**

(1) Bχ. **ai** = Mn.P. **ai**; O.P. *-ati-, adiy*; Av. *-aiti, -aδa*

ai! ‖ *a·ē!*	oh! (voc.)	*ai!*	
kai	when?	*kai*	Av. *kaδa*
pai ‖ *pei*	tendo Achillis	*pai*	
pai	track	*pai*	Av. *paδa-*; cf. O.P. (*ni*) *padiy*
paiwand	joint	*paiwand*	Av. *paiti-*
paiya	fordable		
bē peiya	unfordable		
mail	liking	*mail* (O.C.P. *mēl*)	Ar.

(2) **ai** when peculiar to Bχ. has usually developed from *a*, followed by *y*, which may represent Mn.P. *d* or *g* (and *j*), or which may be a glide.

bainǔm ‖ *bēnǔm*	defamed	*badnām*	

mai·as ‖ *mayas*	bee	*magas* (fly)	
mailis	assembly	*majlis*	Ar.
saiyèl, sayèl ⟵ **sagyèl* pl. of *sag, sa*	dogs	*sag-hā*	
saina	dog(s), acc.	*sag (hā)-rā*	
maiyau	don't come		
maiyårīn	don't bring (pl.)		

These two last should, perhaps, be written *màyau*, *màyårīn*.

(3) Bχ. ai often alternates with $\bar{e}^i$, *ē*:

avēd ‖ *avaid*	he came
avērd ‖ *avaird*	he brought
istēd ‖ *istaid*	he took
zē^i^dan ‖ *zaidan*	to strike

(4) Other examples of ai in Bχ. are:

dain ‖ *dēn*	obligation (moral)	? *dain*	Ar.
hai	continually, always	O.C.P. *hai*	
lai	*gīlīm*, woven rug		
painīdan: *ipain* ⟵**paimn-* ?	to measure	? *paimūdan*	
tai	in the presence of, to		
tai	half of a donkey (etc.) -load.		

33. au.

(1) Bχ. au appears to be always secondary, being derived in most cases from *ab*, *āb*, *av*, *af*(*š*); V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. *au*.

au	water	*āb*	O.P. *āp-*
aur	cloud	*abr*	Av. *awra-*
bē·au ‖ *bī·å*	come	*bē·ā*	

binauš	violet	*binafš*	Phl. *vanavšak* ← *fš*-
dau·anīd	he ran	*dawīd* (cf. *denīdan*, H. 574 *bis*)	
kauš	shoe	*kafš*	
biχau·an ‖ *biχaun*	make lie down	*biχvābān*	
χausīd	he lay down	*χuspīd* ← **χafsīd*	
rauuna ‖ *rau·ūna*	starting out	*rawāna*	
sauz	green	*sabz*	Ar.
šau	night	*šab*	O.P. *χšap*-
tau	fever	*tab*	Av. √*tap*-
tauwistūñ	summer	*tābistān*	
zaur	rough, coarse	*zabr*	(Ar. ?)
čitaur	how ?	*čiṭaur*	Ar. *ṭaur*
daur e	around (prep.)	*daur i*	Ar. *daur*

(2) Bχ. au resulting from Metathesis:

haulå	sweetmeats	*ḥalwā*	Ar.
saur	sneeze	cf. *surfa* ?	Ar.
šaulår	trousers	*šalwār*	

(3) Other examples of Bχ. au are:

āftau derrau	sunset (cf. *āftau derrahd*, sun set)
aurå.ī	alarmed
aurau	water channel, (drain ?)
daurī	platter, tray
girdaurī ‖ *girdawārī*	collecting one's things for a journey
haul	outcry
laudaga	shivering
naud i χurmā	a matting bundle of dates

34. oi.

Bχ. **oi** is frequent as an alternative to *å(h)*, before *ĭ, ē*; also as an alternative to *-åy-*:

bisoiyīn	rub!	*bisā.īd*
iyoi.ē ‖ *iyŏhē*	he comes	*mī.āyad*
doiya	oh mother! oh daughter!	(*då* = mother)
joi.ē ‖ *jå(h)ē*	a place	*jā.ē* (O.C.P. *joi.ī*)
moiyūn ‖ *måyūn*	mare	*mādī.ān*
nihoiyat ‖ *nihåyat*	limit	*nihāyat* Ar.
poi.īz ‖ *pō.īz*	autumn	*pā.īz*
zoi.īd ‖ *zō.īd*	she gave birth to	*zā.īd*

CONSONANTS

Gutturals

35. k.

(1) Bχ.**k** = Mn.P.**k**, O.P. *k*; suffixes in *-k* are a characteristic in Phl.

Initial

kandan	to dig	*kandan*
kerdan	to do	*kardan*
kī	who?	*kī*
kaftår	hyena	*kaftār*

Medial and Final

kauk	hill-partridge	*kabk*
pī.åke	the man	
pilištuk	swallow	*piristuk*
takūñ	shaking, knocking	*takān*
yèkī	the one	*yakī*

(2) **-k** is dropped in:

yē, yè, ya ‖ *yek*	one	*yak*	
*hu*ⁱ*m*‖*hukm*	order	*ḥukm*	Ar.

Perhaps also in:

tainīdan to shake (a tree, etc.) which may be *tak* (cf. *takān*) and *-nīdan* caus. suffix → **tagnīdan* → **taynīdan*

and possibly in:

mainå a cloth worn by women on the head and neck

This form may be compared with G. *maknū* (*maqnū*?) and *maχnå, maχnū* and Kn.P. *maχnå*; cf. P.Ar. *miqnaʿa* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bχ. this *γ* might pass through *g* into *y*.

(3) **-k** is preserved in:

dåk (poetical)‖*då*	mother
pistūñak	nipple of gun
*nuk, nu*ⁱ*k*	point of

(4) Bχ. **k** = Mn.P. χ^v

qum a kēš	kindred, kinsmen	*qaum o* χ^v*īš*

(5) **sk**; *vide* § 50.2

(6) Other examples[1] of **k** in Bχ. are:

gūzak	ankle-bone	*qūzak*
makinīdan	to bleat	
mallåk	ladle	
rūnikī	crupper band	
sako	now	
tak	side of	
tèk	lower leg	

[1] Additional examples of initial *k* as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

36. g.

(1) Bχ. g, g^i, gy = Mn.P. g; O.P. *g*, *v*.

Initial

gada	stomach cf. Afγ. *gēda*		
gudašt, *gīyāšt*	passed	*guzašt*	*gu-* = O.P. *vi-*
gunah	sin	*gunāh*	O.P. *v*
gurz	club	*gurz*	Av. *vazra-*
gūš	ear	*gūš*	O.P. *g*
gūšt	meat	*gūšt*	O.P. **gāuštă-*
gyač	gypsum, lime, plaster	*gač*	Av. *vīčiča-*
gyalla	flock	*galla*	

Medial

bigyer ‖ *biyer*	catch hold of	*bigīr*	O.P. *g*
-gàh	place of	*-gāh*	O.P. *g*
hågа	egg	cf. *χāgīna*	

Medial *g*, however, usually appears in Bχ. as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

Final

dēg	pot	*dīg*	Phl. *dēg*
rag	vein	*rag*	
rēg	sand	*rīg*	
sag ‖ *sa*	dog	*sag*	O.P. **saka* cf. Medic *σπάκα*

(2) Bχ. g = Mn.P. k

gūštī	wrestling	*kuštī*
kalg (*i*) . . . ‖ *kalk*	ground acorns, eaten with meat, curds, sour milk	
kaugūn	hill partridges	**kabkān*

(3) Bχ. -lg, -rg = Mn.P. **rg**; Av. *-əhrka-*, *arəka-*

balg	leaf of tree	*barg*	Av. *varəka-*
gurg	wolf	*gurg*	Av. *vəhrka-*
merg	death	*marg*	G.Av. *maraka-*
titarg	hail	*tigarg*	

rg by Metathesis of *-kr*

firg(ē)	a thought, reflection	*fikr(ī)*	Ar.

Note:

burg	eyebrow	(? *brū* + *k*)

(4) Bχ. **-zg** = Mn.P. **-γz**; Av. *-zg*

mazg	brains	*maγz*	Av. *mazga-*

(5) Bχ. **g** = Mn.P. **q**
= Mn.P. γ through **q**

gurumnīdan || *qurumnīdan*	to thunder	*γurumbīdan*	
gusl || *qusl* || *quls*	ceremonial washing	*γusl*	Ar.
gūzak	ankle-bone	*qūzak*	
rizg-as	his subsistence	*rizq(-aš)*	Ar.

For *ŋg vide* § 54.
For loss of *g* in Bχ. *Vide* § 42.2

(6) The following are additional examples of **g** in Bχ.:

galg	fork of a tree
gyergyeråk	a kind of lizard
bahīg	bride, daughter-in-law
bīg	kid, young goat
tīg	forehead

37. χ.

(1) Bχ. χ = Mn.P. χ and χ^v; Av. χ and χ^v
(Ir. χ^v not found in O.P.)

Initial

(*a*)	*χerīdan*	to buy	*χarīdan*
	χīn || *hīn*	blood	*χūn*

χīyål	thought, intention	*χayāl*	Ar.
χū	good, well	*χūb*	Av. *hu-*; O.P. *^{h}*u-*

(*b*) *χārdan* : *χur-* (in some dialects *χwārdan*)	to eat	χ^v*urdan* : χ^v*ur-*	Av. χ^v
χåstan	to want	χ^v*āstan*	Av. χ^v
χausīdan	to lie down, sleep	O.C.P. *χausīdan*; Cf. *χuspīdan*, *χuftan*, χ^v*āb*	Av. √χ^v*ap-* : χ^v*af sa-*
χum, *χut*, etc.	myself, thyself	χ^v*udam*, χ^v*udat*, etc.	
χurzå	sister's child	χ^v*āharzāda*	Av. χ^v
χuš	pleasant, agreeable	χ^v*uš*	

Medial

fiχårī ‖ *puχårī*	fireplace	*buχārī*	
alχåluk	woman's coat	*arχālak* (undercoat)	
nuχud	kind of pea	*nuχud*	
nuχūn	nail (of finger or toe)	*nuχūn* *nāχun*	Skr. *nakhá-*; G. *nā·ūn* = finger

Many words in -*χt*:

baχt	fortune	*baχt*	Av. *χt*
raχt	clothing	*raχt*	
saχt	severe	*saχt*	? Av. **saχta-* p.pc. [1]√*sak* be able; Skr. √*šak*, *šakta-*; so H. 723 and Uhlenbeck

but see Mn.P. *χt* = Bχ. δ. § 44.2.

Final

neriχ	market rate	*neriχ*, *nerχ*, i.e. *ni* + *χerīdan*	Skr. *ni* + $\sqrt{krī}$ GIP. I. 2.21 5β
yaχ	ice	*yaχ*	Av. *aēχa*

(2) Bχ. χ = Mn.P. q (Arabic and Turkish words).

Initial

χasum ‖ *qasum*	oath	*qasam*	Ar.
χīmat ‖ *qīmat*	price	*qīmat*	Ar.
χuzer ‖ *quzer*	amount, extent	*qadr*	Ar.

Medial

åχil ‖ *åqil*	sensible, wise	*'āqil*	Ar.
nasχē	a defect	*nuqs-ī*	Ar.
pušχåv	plate	*bušqāb*	T. ?
tasχēr	fault	*taqsīr*	Ar.
waχt ‖ *vak*	time	*waqt*	Ar.

Final

arax (*-gīr*)	perspiration (horsecloth)	*'araq*	Ar.
yaråχ	equipment	*yarāq*	T.

(3) Bχ. χ = Mn.P. γ

χunča	bud	*γunča*	
bē damåχ	out of spirits	*bī dimāγ*	
tēχ	blade of a knife	*tīγ*	Av. *taēγa-*

(4) χ changed to h or lost in Bχ.

(*a*) *Vide* Bχ. *h*. § 59.2

(*b*) Mn.P. *χt*. *Vide* § 44.2 and 3

(*c*) Mn.P. *χr* = Bχ. ^{h}r, *r*

su^{h}*r*	red	*surχ*

(*d*) Mn.P. *lχ* = Bχ. *ʰl*, *l*

tahl, tàhl, taʰl	bitter	*talχ*	
istēl	irrigation pond? (*vide* vocab.)	*iṣṭalχ*	Ar.

(*e*) Mn.P. *χm* = Bχ. *ʰm*, *m*

šōm, šuʰm	ploughed land	*šuχm*
tōm ‖ *tum, tuʰm*	seed, flavour	*tuχm*
zahmdår	wounded	*zaχm-*

(*f*) Mn.P. *χš* = Bχ. *š*

bàšīdum ‖ *baχšīdum*	I bestowed	*baχšīdam*

(5) Additional examples of χ in Bχ.:

aχ	clearing the throat	
aχūn k.	to thresh	
χušχīn	crupper	*qušqūn*
pašχa	fly	Cf. O.C.P. *paša*, mosquito

38. γ.

Bχ. γ = Mn.P. γ

(1) *Initial* γ usually becomes q in Bχ. *Vide* § 39.3.

Medial and Final

baγal	(at the) side (of)	*baγal*	
buzγåla	kid	*buzγāla*	
laγam	bridle	*laγām, ligām̃*	
murγ	bird, fowl	*murγ*	Av. *mərəγa-*
rōγan	ghee	*rūγan*	Av. *raoγna-*

(2) Bχ. γ = Mn.P. q ←; Ar. T. q

auγåt ‖ *auqåt*	times	*auqāt*	Ar.
alγ	intelligence	*'aql*	Ar.
čåγ ‖ *čåχ* ‖ *čåq*	healthy, well	*čāq*	T.

nāγulā̊	evil, violent	*nāqulā*	
nalγ(i)	(a) story	*naql*	Ar.
nurγa	silver	*nuqra*	Ar.
yaγīn	certain, sure	*yaqīn*	Ar.

(3) γ dropped in Bχ.

čurā̊ ‖ *čirā̊γ*	lamp	*čirāγ*	
dū	sour milk	*dūγ*	
durō	lying	*durūγ*	Av. *draoγa-*; O.P. *drauga-*
kalā̊ pésa	magpie	*kalāγ, kulāγ* (crow, etc.)	

and perhaps in

maur	meadow, damp ground	(?) *marγ*	Av. *marəγā-* *Vide* § 64
cf. *surā̊γ*	clue	*sūrāχ* (hole, clue)	
but *sīlā̊*	hole		

(4) Further examples of γ in Bχ.:

bāγam[1] *tāla*	wild almond	*bādām talχ*
dōrγūn	women's quarter in a house	
jaγila	lad	
kaγā̊	sand-grouse (?)	

39. q.

(1) Bχ. **q** ≐ Mn.P. **q** (Ar. & T.)

Initial

qamčī	whip		T.
qalam	pen		Ar.
qand	loaf sugar		(Ar.)
qā̊tir	mule		Ar.
qilwa	(Qibla), S.W.		Ar.
qum (*o kēš*)	kindred	*qaum*	Ar.

[1] Only once recorded: elsewhere, *boyam, bā̊hum.* · This substitution of γ for *h* is perhaps also illustrated by the word *jaγila*, boy, lad, beside Bχ. (Ar.) *jā̊hil*, youth, young man.

Medial

yaqīn ‖ *yaγīn*	sure, certain		Ar.

Final

barq	lightning		Ar.
čaqū	small knife	*čāqū*	T.

(2) Bχ. **q** = Mn.P., Ar. χ

dåqil	inside	*dāχil*	Ar.
qazūna	treasury	*χazāna*	Ar.

(3) Bχ. **q** = Mn.P. γ (chiefly Arabic).

damåq	good spirits	*damāγ*	
dåq	(brand of) sorrow	*dāγ*	
kuntåq	stock of gun	*kundāγ*	
qilt χardan	to roll	*γaltīdan*	
qalāf	sheath	*γilāf*	Ar.
qalava	very, very much	*γalaba ?*	Ar.
qalbēl	sieve	*γalbīl*	Ar.
qallahå	crops	*γalla-hā*	Ar.
qårat	plunder	*γārat*	Ar.
qarq	drowned	*γarq*	Ar.
qaš k.	to faint	*γaš k.*	Ar.
qazav	anger	*γaẓab*	Ar.
qurūb	sunset	*γurūb*	Ar.
qussa	sorrow	*γuṣṣa*	Ar.
quwår	dust in the air	*γubār*	Ar.
qaib	invisible	*γaib*	Ar.
qair az	except, besides	*γair az*	Ar.

Medial

kåqaz	letter	*kāγaẕ*	Ar.

(4) Further examples of **q** in Bχ.:

čauqūn	snowstorm, blizzard
huq z.	to vomit

PALATALS

40. c.

(1) Bχ. č = Mn.P. č; Av. č; Ir. č.

Initial

čål	bird's nest	*čāl*	
čår	four	*čahār*	Av. č
čårnīdan	to graze (cattle)	*čarāndan*	Av. č
čè	what	*čih*	Av. č
čī	thing	*čīz*	Av. č
čīdan	to pluck	*čīdan*	Av. č
čū	wood, stick	*čūb*	

Medial

bača	child	*bačča*	Phl. č
kīča	street	*kūča*	
kūčīr	small	*kučīk*	
pīčnīdan	to roll up	*pīčāndan*	Phl. č
tapūnča	pistol	*tufangča*	

(2) Bχ. č ‖ j (before an unvoiced consonant)

panč tå ‖ *panj*	five
kač kård ‖ *kaj*	crooked knife

(3) Bχ. č ‖ k

kad ‖ *čad*	waist	
kift ‖ *čift*	mountain col	
kil *čil*	beside armpit	(Cf. Mn.P. *baγal*, armpit, etc.; *baγal i*, beside)
nuk ‖ *nūč*	point, beak	
cf. *buzmuč*	a kind of lizard, "goat-sucker"	Mn.P. *makīdan*, to suck; Kn.P. *mičīdan*

(4) Bχ. č ‖ š

čèltuk	rice	Mn.P. *šaltūk*
čupūñ ‖ *šūñ*	shepherd	(but see Hü. 776)

pīčnīdan‖*pēžn-*‖ to roll up
pēšn-

(5) Other examples of č in Bχ. are:

Medial

īčū	here	
očū, učū	there	
dīčī	small cooking pot	
fīčistan	to fly out of, fall out of	
gyerčine	small cliff	
kača	chin	
kurčal	unthreshed ears of corn	
lačar	stingy	
wurčardan	to climb up	? Av. √*čar*

Final

gulūč	squint-eyed
kač i på	heel
kuč	powder pan of flint-lock
muč i på	ankle

41. j.

(1) Bχ. j = Mn.P. j

Mn.P. *j* represents several sounds in O.P. and Av., the principal being *y-* and *č*. The development of *j* in Bχ. seems to follow exactly similar lines, and it is unnecessary to give many examples.

Initial

jå	place	*jā*	Etym. (?)
javūñ	youth	*jawān*	Av. *y*
jēv	pocket	*jīb*	
jōñ	life	*jān*	O.P. **dy-*
jumnīdan	to shake, trs.	*jumbān(ī)dan*	
jūr	kind, manner	*jūr*	
justan : jūr-	to seek and find	*justan : jū-*	

Medial and Final

dast jalau	whip thong on reins	*dast-jilau*	
durrā̊j	blackpartridge	*durrāj*	
kaj	crooked	*kaj*	
kunjī	sesamum	*kunjid*	

(2) Bχ. **-jd-** = **-štd-**

hajdah	eighteen	*haštdah, hajdah*	

(3) Bχ. **nj** = Mn.P. **nj** ; Av. *nč*

panj	five	*panj*	
panjā̊	fifty	*panjā*	
pànj	talons	*panja*	
nā̊ranj	bitter orange	*nāranj*	
sinjid	(jujube ?) tree	*sinjid*	

(4) Mn.P. **j** = Bχ. **i, y**. *Vide* § 42.3

mailis	assembly	*majlis*	Ar.

(5) Other examples of **j** in Bχ. are:

ajar	irrigated
bāχājā	great-grandfather
gunj	wasp
kalajōš	dried *dūγ* rubbed down, with *rūγan* poured over it
laj	jealousy, malice
naijīra	reed brake

42. y.

(1) Bχ. **y** = Mn.P. **y** ; O.P. *ai-* ; Av. *aē-*

Initial

yā̊ (‖ *oiyā̊*)	or	*yā*	**aya-*. *Vide* Hü.
ya, yē	one	*yak*	O.P. *aiva-*
yadak	led horse	*yadak*	
yaχ	ice	*yaχ*	Av. *aēχa-*

yaγīn	sure	*yaqīn*	Ar.
yarå̄χ	arms and equipment	*yarāq*	T.
yūz	wild cat	*yūz*, "small panther"	

Medial

mēyūnī	middle (adj.)	*mīyānī*
but *min*	among, in	*mīyān*

(2) Bχ. -y- = Mn.P. -g-; O.P. Av. *-k-*

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

ayer ‖ *ar*	if	*agar*	O.P. *k*
biyer‖*bigyer*	seize	*bigīr*	O.P. *g*
dīčī	small pot	(*dīgčī*)	
dĭyer ‖ *dī.er*	other, again	*dīgar*	O.P. *k*
hoya ‖ *håga*	egg	cf. *χāgīna*	
hoyīna	eggs fried on both sides	cf. *χāgīna*	
jīyer	liver	*jigar*	Av. *k*
lēlaq	stork	*laglag*	
mayas ‖ *mai.as*	bee	*magas*	cf. Av. *maχšī-*
mer	perhaps	*magar*	O.P. **k*
binyer	look	(*binigar*)	O.P. **k*
niyăšt	he looked	(*nigarīd*)	O.P. **k*
sa ‖ *sag* pl. *sayèl*	dog	*sag*	O.P. *k*

The plural ending *-gèl* → *yèl* after a vowel, e.g. *då-yèl*, mothers; *gurbiyèl* (sg. *gurba*), cats; *dōryèl* ‖ *dōrgyèl*, *dōrgèl*, "maidens," plural of *dōδer*.

(3) Bχ. -y-, -i- = Mn.P. -j-

kuya ‖ *kuja*	where?	*kūjā*	
mailis	assembly	*majlis*	Ar.

(4) Bχ. **y** = Mn.P. **-d-**

Frequently the *y* also disappears. *Vide* § 44.10 *c*.

bīn ‖ *bīdan*	they were	*būdand*
boyam	almond	*bādām*
nē-īdum	I did not see	*na dīdam*
dīyår ‖ *dī.år*	visible	*dīdār*
måyūñ ‖ *måδūn*	mare	*mādyān*

(5) Bχ. **y** = Mn.P. **w**

gyåhīdā ‖ *gīyōhīdah dådan*	giving a person the trace of stolen property	*gawāhī dih*

(6) In Bχ. a **y**-sound after initial *g* and medial *g* (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before *a*, *e*, *au*, and *i*. I do not know it before *å* and only once before *ŭ* (*tangyum*).

It appears to be simply a glide arising from the palatal nature of Bχ. *g*. It frequently appears in a less decided form in which cases I have represented it as g^i. This ^{i} glide is also frequently heard after *k*.

Examples

gyau	brother
gyap	big
gyer	scald-headed ; cliff
but *gå*	cow, ox
gūl zaidan	to deceive, etc.

(7) In Bχ. **y** frequently occurs as a glide between adjacent vowel sounds.

daiyūs	cuckold	*daiyūs̱*	Ar.
iyom ‖ *iyåhum*	I come	*mī-ā-y-am*	
maiyau	don't come		
iyårum	I bring	*mī.āram*	
bēyaš (impv.)	hear, listen		

iyūftē (: Past base, *wast*)	he falls (fell)	*mī.uftad* (: *uftād*)	
doiya	O mother! voc. of *då*		
χudoiya ‖ *χudoiyå*	O God! voc. of *χudå*		
mīyå (pl.)	hair	*mū-hā*	
wåloyi ‖ *wåloi.i*	above	*bālā.i*	

(8) A prosthetic **y** is occasionally found in Bχ.

yasīr ‖ *asīr*	prisoner	*asīr*	Ar.
yàšnādan	they recognized	*šināχtand*	

(8) **y** in Bχ. is sometimes dropped or absorbed.

Initial

aqa	collar of coat	*yaχa, yaqqa*	
ailåq	summerquarters	*yēlāq, yēlāχ*	T.
anike	as though	*ya'nē kih* (?)	

Medial

wåstī ‖ *wō.istī*	must	*bāyastī*	
wulåᵃt	country	*wilāyat*	Ar.

(10) The **y**-glide appearing in Mn.P. between a verbal base ending in a vowel and a termination beginning with one is often omitted in Bχ. or replaced by *h*.

igum, igū.ē	I say, he says	*mī-gō-y-am, mī-gō-y-ad*

also *igŭhum, igŏhum*, etc.

(11) Other examples of **y** in Bχ. are:

nĭyå	in front
wuryåndan : wuryån-	snatch away

DENTALS

43. t.

(1) Bχ. **t** = Mn.P. **t**; O.P. Av. *t*

Initial

taᵃδa ‖ *taᵃda*	splint	(*taχta*)
tahl	bitter	*talχ*

tersastan : ters-	to fear	*tarsīdan*
tīr	(arrow)	*tīr*
tīra	(section of tribe)	
tūša	food for journey	*tūša*

Medial

bastan	to tie, close	*bastan*
či-t-ē	what's the matter with you ?	**či-at-ast*
putul	beetle	(*butul* ?)

Final

-at	thy	*-at*
χut	thyself	*χudat*
must	fist	*mušt*

(2) Bχ. -t = Mn.P. -d

årt ‖ *ård*	flour	*ārd*	
Dauwīt	proper name	*Dā.ūd*	Ar.
īråt	objection	*īrād*	Ar.
gart	dust	*gard*	
jallåt	executioner	*jallād*	Ar.
jilt	leather case	*jild*	Ar.
kilīt	key	*kilīd*	
mar bat kerdum	one would think I had done something wrong	*magar bad kardam*	
navīt ‖ *nabīd*	he was not	*na būd*	
raht ‖ *rahd*	he went	*raft*	
also *kuntåq*	stock of gun	*kundāγ*	

Oskar Mann [1] usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt, gut, giriht, kirt, oveit.* I do not agree with this; the final consonant should be *d* or δ. Thus, *bīd, bīδ*; *gud, guδ*; *kerd*; *oveid,* etc., and only rarely *t*, e.g. *kašīt* ‖ *kašīd.*

For Bχ. ft, st, št, *vide* §§ 47.4, 49.6, 50.5 respectively.

[1] *Die Mundarten der Lur Stämme in S. W. Persien.* Berlin, 1910.

(3) Other examples of Bχ. **t** are :

Medial

butulma	log, trunk of tree
buttē	maternal aunt
kutal	led horse
matråχ	club

Final

čart	fringe of hair worn on the forehead
rīt	moulted
šat	lake

44. d and δ.

(1) Bχ. **d** = Mn.P. **d**; O.P. *d-*; Av. *d-*, *z-*; O.P. Av. *-t-*

Initial

dådan	to give	*dādan*	O.P. Av. √*dā-*
dåḥūn	mouth	*dahān*	Av. *zafan-*; cf. *vī-zafāna-*
dawå ‖ *dowå*	son-in-law, bridegroom	*dāmād*	Av. *z*
dil	heart, belly	*dil*	Av. *z*
dīr	distant	*dūr*	Av. *d*
dīn	tail	*dum*	Av. *d*
dōδer	daughter	*duχtar*	Av. *d*
dōñistan	to know	*dānistan*	Av. *z*

Medial

-dan, -īdan	infin. ending	*-dan, -īdan*	O.P. *t*
bīdan, bīdum	to become, I was	*būdan, būdam*	

Final

bēd ‖ *bēδ*	willow	*bīd*	Av. *t*
nawad	ninety	*nawad*	Av. *t*
rad	passed on	*rad*	Etym. ?
sad	100	*ṣad*	Av. *t*

Note.—Between vowels *d* frequently changes to δ and is sometimes dropped, see below sub-section 10.

(2) Bχ. -δ- (-hd-, -had-, -d-) = Mn.P. **xt** medial or final; O.P. Av. χt ← k + t.

bēδ ‖ *bēd*	sifted	*bīχt(a)*	Skr. √*vēč*; pp. *vikta-* Uhl. "Av. part. -*viχtō*"
dōδer (*dōhader*, *dōder*)	daughter	*duχtar*	Av. *duγδar-*
dōᵘδan : *dōᵘδ* (3rd sing. pret.)	to sew; milk	*dūχtan* (*dūšīdan*)	Hü. 578
furōᵘδan: *furōᵘδ*	to sell	*furūχtan*	Av. **fra* + √*vaχš-* H. 824
gurōᵘδan : *gurōᵘδ*	to flee	*gurūχtan*	
lōᵘδ	stripped naked	*luχt* etymologically would correspond to Av. *uruχtay-*, "broken," but the meaning scarcely supports	
pōᵘδan : *pōᵘδ*	to cook	*puχtan*	Av. √*pak-*
rēⁱδan ; *rēⁱδ*	to pour out	*rīχtan*	Av. √*raēk-*
soᵘδan : *sōᵘδ*	to burn (intr.)	*sūχtan*	Av. √*saok-*
ta.aδa ‖ *taᵃda* ‖ *tāᵃda* ‖ *tahda*	board, splint, smooth surface	*taχta*	

(3) **xt** may be altogether lost in Bχ. as in

pōᵉn ‖ *pōᵘδan*	they cooked	*puχtand*

On the other hand it is preserved unaltered in a large number of words in common use, e.g.:

baχt	fortune	*baχt*
raχt	clothing	*raχt*
saχt	severe	*saχt*

and it is gratuitously produced in

waχt	time	for *waqt*	Ar.

I have noted only one or two cases in which *χt* and *δ* appear alternatively, viz.:

isåδ ‖ *såχt*	used to make, made	*mīsāχt, sāχt*
wādē kē ‖ *waχtī kē*	at the time when	*waqt ī kih*

(4) Bχ. **d, hd**, *δ* = Mn.P. **ft** medial and final; Av. *pt* ← *b* + *t*

girēd ‖ *girēδ*	he caught	*girift*	Av. *gərəpta-*, $\sqrt{grab}$
gudan ‖ *guδen*	they said	*guftand*	
ra^{a}dan ‖ *rā^{a}δan* ‖ *rahdan* (*rahadan*)	they went	*raftand*	

(5) Bχ. **d**, *δ* = Mn.P. **st**

hèd ‖ *hèδ*	is	*hast*
hèδan	are	*hastand*
nē·iδ	is not	*nīst*

(6) Bχ. **d** = Mn.P. **z**

dālū, dōlū	old woman	*zāl*	Av. $\sqrt{zar-}$; Skr. $\sqrt{jar-}$; cf. Aγ. *zōr*, old

(? on false analogy of O.P. *dasta*; Av. *zasta-*)

(7) Bχ. **d** ‖ **z** = Mn.P. **z̲** and Ar. **z̤**

gudašt ‖ *giyašt* ‖ *guzašt*	it passed	*guz̲ašt*	O.P. *vi* + $\sqrt{tar}$
b$\{{}^{u}_{i}\}$*gudertē* ‖ *biguzerē*	he may pass	*biguz̲arad*	
derf	dish, vessel	*z̤arf*	Ar.

(8) Mn.P. **rd** usually appears in the same form in Bχ. but *gart* dust is usual for *gard* *Vide* § 58.2 *c*

(9) In Bχ. an intrusive **d** is sometimes found after **n**

čamand(ē)	(there is a) meadow	*čaman*
čandår	oriental plane	*činār*

dīndå (? = **dīnå*, cf. Kurd. *dumā*, behind, in the rear of)	behind	B_{χ}. *dīn* = Mn.P. *dum*, tail (and Mn.P. *dumbāl* covers some of the uses of B_{χ}. *dīndå*)
jahandum	hell	*jahannam* Ar.
jind	jinn	*jinn* Ar.; also *jind*(*ū*) in vulgar Mn.P.
(?) *kušind*	an armed force, army	Perhaps related to Mn.P. T. *qušūn*
ba sind è ya såla	one year of age	*sinn* P.Ar.
šīwand ‖ *šīvan*	lamentation	*šīvan*

(10) B_{χ}. **d** between vowels, or final, especially after a long vowel, frequently:

(*a*) appears as δ
(*b*) is reduced to *y* or
(*c*) disappears entirely.

Examples

(*a*) and (*c*)		
dådan ‖ *dåδan*	they gave	
bīdum ‖ *bīδum* ‖ *bum*	I was	
bīdīn ‖ *bīδīn* ‖ *bīn*	you were	
rā^{a}*δan* ‖ *rahδan* ‖ *rā*^{a}*δan* ‖ *rā*^{a}*n*	they went	
rā^{h}*d* ‖ *rahd* ‖ *rah*	he went	
(*b*) *bēnūmī* (*ba* + *y*)	ill repute, defamation	*badnāmī*
dīya	foresight of rifle	(= *dīda* ?)
See also *y*, § 42.4.		
(*c*) *àšnīdan* ‖ *àšnīn*	they heard	
avēd ‖ *avē*	he came	
avaidum ‖ *avaim*	I came	
bī·år ‖ *bē·år*	awake	*bīdār*

bīd ‖ *bī*	he was	
wō burīdan sūñ ‖ *wō burīn sūñ*	they separated them	
dåd ‖ *då*	he gave	
dī·år guδan	to imagine to oneself, suppose	
(*dīdår*	visit	*dīdār*)
dīd ‖ *dī*	he saw	
dīdan ‖ *dīn*	they saw	
nē·īdum ‖ *nē·īδum*	I did not see	*na dīdam*
dōδer, pl. *dōrgyẹ̀l*, def. sg. *dōrke*	girl	
girēdumas ‖ *girēmas*	I seized him	
ko yakī	which one ?	*kudam yakī* (كدام)
kum	which (pron.)	*kudam*
χum, *χut*	myself, thyself	*χ^{v}udam*, *χ^{v}udat*
qå	headman's title	*qā·id* Ar.
rasīd ‖ *rasī*	he arrived	
rasīdan ‖ *rasīn*	they arrived	
wuristådan ‖ *wuristån* ‖ *wuristå^{a}n*	they stood up	
zī, *zīter*	quickly, more quickly	*zūd*, *zūdtar*
aurū	flowing river	**āb rūd*

(*d*) In composition -d sometimes drops out before a following consonant:

årbēz ← *ård* + *bēz*	flour-sieve	
wurgyernīdan	to turn back, round up	← *gyerd* + *nīdan*

(12) The disappearance of the $\delta = \chi t$ appears to be rare:

pō^{u}δen ‖ *po^{e}n*	they cooked	*puχtand*

Examples of

ze'dan	to strike	*zadan*

without the ordinary *d* are rare.

d is also preserved in most Persian-Arabic Loan Words.

tadåruk	arrangements
mudā·i	complainant

(13) In Bχ. **d** is lost in the following cases:

(*a*)	*-ē, -a*	3rd sg. vb. ending	*-ad*	O.P. *-atiy*
	-en, -an	3rd pl. ending	*-and*	O.P. *-a^{n}tiy*
	laγa	kick	*laγad*	

Otherwise **-nd** is usually preserved:

åχund ‖ *åχun*	mulla	*āχūnd*
čand ‖ *čan*	how many?	*čand*
månind ‖ *månan*	like, peer	*mānind*
mānd ‖ *man*	he remained	*mānd*
-wand	in names of tribes, e.g.	*Ōsīwand*

(*b*) **-dx-**

kaχudå	headman	*kadχudā* (O.C.P. *katχudå*)

(*c*) **-dz-**

bāzè	after . . .	*ba'd az* (*zi*)
bāzū	after that	*ba'd az ū*

(*d*) **-zd-** = O.P. Av. *žd*

duz, duzī	thief, theft	*duzd, duzdī*
miz ‖ *mizd*	wages	*muzd*

(14) Where Mn.P. has lost a final **-d** Bχ. also lacks it.

bū	smell	*bū*	Av. *baoδa-*; G. *būd*
mī	hair	*mū*	Phl. *mōd*; G. *mīd*
på	foot	*pā*	Av. *pāδa-*

(15) As in other dialects **d** is assimilated to **t** in

batter	worse	*badtar*

(16) Other examples of **d** in Bχ. are:

andi	otherwise
didū, diδū	sister
gåmåd	herd of cattle
rinde merd	cute unscrupulous fellow
χurindigàh	grazing ground
vandan	to throw

LABIALS

45. p.

(1) Bχ. **p** = Mn.P. **p**; O.P. Av. *p*

Initial

på	foot, leg	*pā*
pår	last year	*pār*
painīdan	to measure	?*paimūdan*
perī	fairy	*parī*
pēristan	to fly	*parrīdan*
pēsa	pied	*pīsa*
pur	full	*pur*

(2) Bχ. **p** = Mn.P. **b**

gåpūn	cowherd	**gāvbān*	O.P. Av. $\sqrt{pā(y)}$
puχårī	fireplace	*buχārī*	
pušχåv	plate	*bušqāb*	T. (?)

(3) Bχ. **p** = Mn.P. **f**

nisp	half	*niṣf*	Ar.
pilīta	match of matchlock	*fatīla*	
pulåd	steel	*fūlād*	Phl. **pōlāvat*; Hü. 340
nūn a pètīr	kind of bread		Cf. P.Ar. *faṭīr*

For **sp** *vide* § 49.5.

(4) Other examples of **p** in Bχ. are:

gyap	big	
kipistan	to fall	Cf. G. *kaftmūn*
sūpal	cuckold ?	
tåpū	clay receptacle for grain	

46. b.

(1) Bχ. **b** = Mn.P. **b**; O.P. Av. *b-*, *-p-*, *v-*

Initial

balg	leaf	*barg*	Av. *varəka*
bē	without	*bī*	O.P. **apaiy*
bi-	verbal prefix	*bi-*	
bīdan, ibū.ē	they were, he is	*būdand, (buwad)*	O.P. *b*
burdan	to carry off	*burdan*	O.P. *b*
buz	goat	*buz*	Av. *b*

(2) In Bχ. Mn.P. **ab** before **r** becomes **au**, and *b* between vowels in some cases may become *w*, especially after the verbal prefix *bi-*

aur	cloud	*abr*	Av. *awra-*; Skr. *abhrá-*
bibandum ‖ *biwandum*	I may tie up	*bibandam*	
iberum ‖ *biwerum*	I carry off, I may carry off	*mībaram* ‖ *bibaram*	
ibīnum ‖ *biwīnum*	I see, may see	*mībīnam* ‖ *bibīnam*	
biwurum	I may cut off	*biburam*	
muwårik	blest	*mubārik*	Ar.
qauristūñ	graveyard	*qabristān*	Ar. + P.
saur	patience	*ṣabr*	Ar.

(3) Mn.P. medial **b** disappears in Bχ.:

bī ‖ *bē*	lady	*bībī*
zōñ	tongue	*zabān*

(4) Mn.P. final **-ab** appears in Bχ. as **-au**:

lau	lip	*lab*	Phl. *lap*
tau	fever	*tab*	Av. $\sqrt{tap}$-
šau	night	*šab*	O.P.*χšap-*

but the final *-ab* from Arabic roots becomes *-av*:

talav:		*ṯalab*	Ar.
matlav		*maṯlab*	Ar.

(5) Mn.P. **āb** initial, and sometimes final and medial, becomes Bχ. **au**:

au	water	*āb*	O.P. *āp-*

and its compounds:

aurēz	watercourse	*ābrīz*	
aurū	flowing stream	**āb i rūd*	
aušūr	watercourse	**ābšūr*	
Sardau	Proper name	*Sardāb*	
bau.	father		Cf. Mn.P. *bāb*; H. 147; Kurd. *bāb, bāv*
biχaun	make lie down	*biχᵛābān*	

(6) Mn.P. final **-āb** usually appears as **-āv** in Bχ. (*v* labio-dental):

bå̊v	main tribe	(?**bāb*, or Ar. *bāb*)	
avå̊v	answer	*jawāb*	Ar.
qasså̊v	butcher	*qaṣṣāb*	Ar.
riką̊v	stirrup	*rikāb*	Ar.

(7) Mn.P. **ŭb** is represented in Bχ. by **ū** or **uv**:

čū	stick, wood	*čūb*	
ikū(w)um	I pound	*mīkūbam*	
χū, χuv ē	good, it is good	*χūb, χūb ast*	
suv, suvȧ	morning, to-morrow morning	*ṣubḥ, ṣabāḥ*	Ar.

(8) Mn.P. final **b** after other vowels is represented by Bχ. **v**:

aiv	fault	*'a.īb*	Ar.
Haiv Ullåh	proper name	*Habīb Ullāh*	Ar.
jēv	pocket	*jīb*	

See § 48.2.

(9) Bχ. **b** = Mn.P. **p** (O.C.P. *w*)

čårbūn	riding animals	*čārpā*, vulg. *čārwa(dār)* (**čahār pā.ān*)

(10) Bχ. **-sb** = Mn.P. (Ar.) **sf**

nisb i	half of	*niṣf i*	Ar.
Isbahūñ	Isfahān	*Iṣfahān*, older; *Iṣpahān*	

(11) Mn.P. **b** = Bχ. **w, v.** *Vide* preceding subsections 2, 6–8, and *w*, § 48.2

(12) Further examples of Bχ. **b** are:

ambår	storehouse	
dabba	leather powder-flask	
hambūñ	goat-skin bag	
lumbar	buttocks	Kn.P., G. *lumber*
tumbak	small drum	
turba	nose-bag	Mn.P. *tūbra*

47. f.

(1) Bχ. **f** = Mn.P. **f**; O.P. Av. *f*

Initial

fāmīdan	to understand	*fahmīdan*	
fi(ri)šnådan	to send	*firistādan*	O.P. *fra-*
firōᵘδan	to sell	*furūχtan*	O.P. *fra-*
ferårī	fugitive	*farārī*	Ar.

Medial

kufa, *kufnīdan*	cough, to cough		
χafhūn	suffocated	cf. *χafa*	Ar.

qafā	nape of the neck	*qafā*	Ar.
tufang	rifle	*tufang*	

Final

barf	snow	*barf*	Av.*vafra-*
kaf	palm of the hand	*kaf*	
nåf	navel	*nāf*	Av. *f*
saf	line	*ṣaf*	Ar.

(2) Bχ. **f** = Mn.P. **p**

firr dådan	to fly off	cf. *parrīdan*

(3) Bχ. **f** = Mn.P. **b**

fiχårī ‖ *puχårī*	fireplace	*buχārī*	
zaf(t) k.	to take possession, charge of	*ẓabṭ*	Ar.

(4) Bχ. **ft** usually stands beside Mn.P. **ft**

āftau ‖ *oftāu*	sun	*āftāb*
āftauwa	ewer	*āftāba*
iyūftē (past base: *wast*)	he falls	*mī·uftad*
bāftan	to weave	*bāftan*
haftåd	seventy	*haftād*
juft	pair	*juft*
kaftår	hyena	*kaftār*
kuftan, kuluft	as in Mn.P.	
sāftau	shade from sun	**sāya āftāb*
sift	firm, stiff	*sift*

In the following the *t* is frequently dropped:

muf(t)	gratis	*muft*	
zaf(t) k.	to appropriate, take charge of	*ẓābṭ k.*	Ar.

and usually

haf	seven	*haft*

(5) Bχ. **d**, **hd**, δ = Mn.P. **ft** medial or final; see § 44.4

(6) Bχ. **ft** seems to correspond with Mn.P. **st** in

oftīn	sleeve	*āstīn*

(7) For Bχ. **st** replacing Mn.P. **ft** *Vide* § 49.6.4
For Bχ. **-vd-** = Mn.P. **ft** + **d** *Vide* § 48.1
For Bχ. **isp-** = Mn.P. **saf-** *Vide* § 49.5

(8) Mn.P. **-afš**, **-afs** = Bχ. **auš** and **aus**:

binauš	violet	*binafš*	
dirauš	cobbler's awl	*dirafš*	
kauš	shoes	*kafš*	
kilaus	celery (the interpretation "parsley" given by Steingass is wrong)	*karafs*	Cf. Kurd. *keraus*

(9) Av. **f** disappears in Bχ. initially in

šūn	shepherd	*šubān* Av.**fšu-pāna-*

The form *čupūn* also occurs in Bχ.; cf. H. and Hü., No. 776.

(10) Arabic **f** is lost finally in

så k.	to clear up (intr.)	*ṣāf k.*	Ar.
sålēl	clear (night ?)	*ṣāf lail* (?)	

(11) Other examples of **f** in Bχ. are:

faχfūr	china
gyafter ‖ *gyapter*	bigger, headman; comp. of *gyap*
kift	mountain col, pass
χirift	stupid
līfau	sudden flood torrent
nuft	nose
puf	lungs
saf	line, row
tīf	young shoot of corn

48. w, *v*, v.

(1) Bχ. w, *v*, v = Mn.P. w, v; Av. *p*, *b*, *v*

Initial

wåstådan	to stand	*wā·istādan*	
waχt	time	*waqt*	Ar.
war	breadth		
wåz	open	*wāz*, *bāz*	Av. *p*
wil	loose, at liberty	*wil*	

Medial

lēva	mad		Cf. Mn.P. *dīv*; Av. *daēva-*; Afγ. *lēwanē*
parvēz	Pleiades	*parvīn*, also *parvēz*	Av. *pāoiryēnas-*; **par(u)v-*, Hü. 308; Kn.P. *paur*
iruvum, *irivē*	I go, he goes	*mīrawam*, *mīrawad*	

(2) Bχ. w, *v*, (v) = Mn.P. b; O.P. *p*, *b*, (*v*)

Initial

wå, *wā*, *wō*	with	*bā*	O.P. **upāka*
wå (*ba*, *bi*)	to, etc.	*ba*	O.P. *patiy*
(*muwårik*) *wå*	let it be	(*mubārik*) *bād*	O.P. √*bav-*
wå, *wō·istī*	should, must	*bāyad*, *bāyast(ē)*	Phl. *apāyistan* O.P. **upa* + *aitiy* Hü. 179
wårgàh	camping ground	*bārgāh*	O.P. √*bar-*
wur, *wur-*	on, verbal prefix	*bar*, *bar-*	O.P. *upariy*

Medial

auwist(ūñ)	pregnant	*ābistan*	Av. *p*
auwī, *åwī*	irrigated	*ābī*	
biwīnī ‖ *bibīnī*	thou mayest see	*bibīnī*	

navīdum ‖ *nabīdum*	I was not	*na būdam*	
gulåvī	pear	*gulābī*	
qilwa	Qibla	*qibla*	Ar.
savēl	moustache	*sabīl*	
suva	next morning	*ṣabāḥ*	Ar.
siwak	light	*sabuk*	Afγ. *spuk*
sohvat	conversation	*ṣuḥbat*	Ar.

Final

After *å*, *ē*, *u* (for *-ab* = *au* see § 46.4.)

åzåv	trouble, pains	*'azāb*	Ar.
jaråv	socks	*jurāb*	
jēv	pocket	*jīb*	Ar.
nihēv	shout, hail	*nahīb*	Ar.
rikåv	stirrup	*rikāb*	Ar.
sa·åv, *så^i^v*	owner	*ṣāḥib*	Ar.
sēv	apple	*sīb*	
suv	morning	*ṣubḥ*	Ar.
tājuv	surprise	*ta'ajjub*	Ar.

also after *a* and *e* in the Arabic words:

adev	respect	*adab*	Ar.
talav	claim	*ṭalab*	Ar.
matlav	matter, story	*maṭlab*	Ar.

In these cases the sound appears to me to approximate to that of *v*; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of *w*.

(3) **-āb** gives Bχ. **au** in

āftau	sun	*āftāb*

(4) Bχ. **w**, **v** = Mn.P. **-m-**; O.P. Av. *m*

avaid, awaid, awēd, avēd, etc.	he came	*āmad*
dōwå	son-in-law, bridegroom	*dāmād*

dōvūñ, duwūñ	lower side of,	(? *dāman*)	
avaidan duwūñ i šat	they came to the lower side of the lake		
havīr	dough, yeast	*χamīr*	Ar.
hīva	firewood (dial.)	*χīma*	
huwår	level	*hamwār*	
jōva	shirt	? *jāma*, or ? *jubba*	Ar.
kavūñ	bow	*kamān*	
niwak	salt	*namak*	
pēšīvūñ ‖ *pašīvūñ* ‖ *pašīmūñ*	repentant	*pašīmān*	

(5) Bχ. **w, v** = Mn.P. **f**

havdåh	seventeen	*hafdah* (*haft* + *dah*) Av. *haptadasa-*, 17th	
kaučilīz	ladle, ? tadpole	*kafčalīz*	
lahåv	quilt	*liḥāf*	Ar.

(6) Bχ. **w, v** = Mn.P. **y**

wå ‖ *yå*	or	*yā* (also *vayā* in Firdausi; see Hü. 1118)

perhaps

girē-v-istan (*girēva* = *girya*)	to weep	*girya k.* (obsol. *girīstan*)

(7) Bχ. **va-, wa-, bi-** = Mn.P. **uf(t)-**; but cf. § 49.6 *b*

vastan	to fall	*uft-ādan*
(*iyūftum*	I fall	*mī·uftam*)
bista	lying about	? *uftāda* *Vide* § 49.6 *b*

(8) Bχ. **w, v**, as an off-glide from **ō, ū, au**

auwistūñ	pregnant	*ābistan*
čuwå (sg. *čū*)	pieces of wood, sticks	*čūbhā*
ikūwē ‖ *bikū*	he pounds, pound	*mīkūbad, bikūb*
χuv-ē ‖ *χū*	it is good, good	*χūb ast, χūb*

iχu-v-ē ‖ *iχu·ī, iχō·ḕ*	thou wishest	*mīχᵛāhī*
jå·i hama-šauwī	the (accustomed) place of every night	*hama šab + ī*

In all these cases, however, the *w*, *v* may represent the original *b*.

(9) The Bχ. **w**, **v**, also appears, but not universally, after an *ō* or *ū*, where an intervening *n* has been lost or degraded into a nasalization of that vowel:

dõwist ‖ *dōñist* ‖ *dūñist*	he knew	*dāñist*
hõwa ‖ *hōña*	house	*χāna*
inišowum	I make sit down	*mīnišānam*

(10) Bχ. **v** between vowels may be lost.

irum ‖ *iruvum*	I go
irīm ‖ *irivīm*	we go

In *gyåhīdē* ‖ *gīyōhīdē*, "giving information against thieves," which is presumably for *gawāhī dih*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of **w**, ***v***, **v** in Bχ. are:

jallåv	male lamb		
javåv	answer	*jawāb*	Ar.
qåwå	dice		Ar. *ka'b* + *hå* ?
saχv	roof, ceiling	*saqf*	Ar.
serwåz	foot soldier	*sarbāz*	

SIBILANTS

49. s.

(1) Bχ. s = Mn.P. **s** { O.P. Av, *s*; Skr. *ś* / O.P. θ^r; Av. θ^r; Skr. *tr-* }

Initial

sad	100	*ṣad*
sål	year	*sāl*
sar	head	*sar*

sè	three	*sih*	O.P. *θ^{r}itīya-* third
sīlå	hole	*sūrāχ*	Phl. *sūlāk*; Pāz. *sūlā*; Hü. 754
sum	hoof	*sum*	
	Medial		
åsūñ	easy	*āsān*	
åsī·au	mill	*āsīyāb*	
åsemūñ, osmã	sky	*āsmān*	
kīsin	bag	*kīsa*	
pēsa	pied	(*pīsa*)	
rasīdan	to arrive	*rasīdan*	
tarsastan	to fear	*tarsīdān*	
	Final		
dås	sickle	*dās* ‖ *dahra*	Skr. *dātra-*; O.P. *θ^{r}
pas ‖ *pah*	then	*pas*	
kus	pudendum muliebre	*kus*	

(2) Bχ. **s** = Mn.P. **š**; O.P. Av. *š*

-as -is	his, etc.	*-aš*	Cf. O.P. *-šaiy*
-sūñ	their, etc.	*-šān*	
angust	finger	*angušt*	Phl. *angust*; Av. *aŋgušta-*
čåst	midday meal, midday	*čāšt*	Phl. *čāšt*
gusnā	hunger	Vulg. P. *gušna*; Mn.P. *gurisna, gurišna*, hungry; Phl. *gursak*	
listan : lēs	to lick	*lištan*	
must	fist	*mušt*	Phl. *must*; Av. *mušti-*
musta	grip (handle) of knife, etc.		
sūr	saline, brackish	*šūr*	

(3) Bχ. **s** = Mn.P. **z**; Av. *č*

igurūsē	he runs away	*mīgurīzad*
ma pas (*paz-*)	don't cook	*ma paz*
pūspur	muzzle-loader	?*pūza* + *pur* Cf. Mn.P. *dahānah-pur*
rēsistan : *rēs-* *rē*^{i}*δan* : *rēz-*	to pour down on	*rīχtan* : *rīz-*

rēsistan ba yak (the combatants) fell upon each other; cf. Mn.P. *rīχtand ba hamdīger*

isūsē	it burns	*mīsūzad*

but caus.

isūzanam		*mīsūzānam*

(4) Bχ. **-s-** = Mn.P. **-sf-**; Av. *-sp-*

gūsind	sheep	*gūsfand*

(5) Bχ. **isp-, isb-** / **-sp, -sb-** = Mn.P. **sup-, saf-** / **-sp-, -sf-**; O.P. Av. *sp*

asp	horse	*asp*	
asbē	a horse	*aspī*	
Isbahūnī	Isfahani	*Ispahānī, Isfahānī* (dial. *Safahūn*)	
ispārd ‖ *isbārd*	he committed	*supurd*	
ispēd	white	*safīd*	
ispēdâr	poplar	*safīdār*	
nisp, nisb i	half, half of	*nisf, nisf i*	Ar.

(6) **st**

(*a*) Bχ. *st* medial or final = Mn.P. *st*; O.P. Av. *st* ← *s* + *t* or *t* + *t* or *d* + *t*.

aster	mule	obsol. *aster*	Skr. *ašvatara-*; O.P. **asatara-*; Hü. 743 *n.*
-astan, -istan	infin. term	*-istan*	O.P. $\sqrt{as}$ + *tan*
jistan (: *ijum*)	to run away	*jastan* : *jah-*	
justan (: *ijūrum*)	to seek, find	*justan* : *jū-*	
pistūñ	teat	*pistān*	
pūst	skin	*pūst*	

rāst	straight, true	*rāst*	O.P. *rāsta-* $\sqrt{}$*rād-*
ustahōñ	bone	*ustuχᵛān*	Av. *ast-*
wåståd	he stood	*wā·ĭstād*	} $\sqrt{}$*stā-*
wuriståd	he stood up	**bar* + *ĭstād*	

(*b*) *Note.*—1. *wastan*, "to fall"; *iyŭftē*, "he falls"; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. **ava-pastanay-* ($\sqrt{}$*pat-* + *tanaiy*); cf. Mn.P. *past*, "low, mean", v. Hü. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* ‖ *girēδan*, only in the sense of "to knock up against" (Mn.P. *giriftan*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr* + *istan*. (There is only one present base in Bχ., *-gir-*, with a short vowel.)

In neither of these cases, therefore, does the Bχ. *st* correspond to Mn.P. *ft* as might appear at first sight.

(*c*) In a few cases of medial *st* Bχ. loses the *t*:

dasmål	handkerchief	*dast*(*i*)*māl*	
isråhat	ease	*istirāḥat*	Ar.

(*d*) Bχ. *ist-* = Mn.P. *sit-*:

istēdan	to take	*sitādan* (*sitāndan*)
istūnē	he takes	*mīsitānad*

(*e*) For Bχ. *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of **s** in Bχ. are:

uso ‖ *osō*	then	
čawåsa	staring open (of a dead man's eyes)	
čōsnīdan	to break wind	
dīsistan	to join	
sag i lās	bitch	
mistan (*imēzē*, *imīzē*)	to urinate	Av. $\sqrt{}$*maēz-*
tāsīm	trouble	
wurēs	goat's hair webbing	

For examples in *ist-* see Vocabulary.

50. š.

(1) $B\chi$. **š** = Mn.P. **š**; O.P. Av. *š* = Idg. *s* (after *i* and *u* vowels)
k$_1$
k$_1$*s*
χ*š* = Idg. *k*$_2$*s*
fš = Idg. *ps*
rš

Initial

šau	night	*šab*	O.P. χ*š*
šī k.	to marry	cf. *šauhar* and *šō·ī* (Māzindarānī and Samnānī), husband; Hü. 796; Av. *χ*š*	
šīr	milk, lion	*šīr, šēr*	Av. *χ*š?*
šūlwå	soup	*šorba*	

Medial

gušīdan, iguš-	to open, undo	*gūšādan*	Skr. $\sqrt{\textit{sā-}}$
kišīdan	to draw, drag	*kašīdan*	Av. $\sqrt{\textit{karš-}}$
nišastan	to sit	*nišastan*	*š* ← *s*
rīša	root	*rīša*	

Final

åš	hotch-potch	*āš*	
gūš	ear	*gūš*	O.P. *š* ← *s*
lāš	dead body	*lāš*	
rīš	beard	*rīš*	
hēš	plough	χ*īš*	Av. *aēša-*
hēš, kēš	kindred	χ^v*īš*	

(2) $B\chi$. **šk** = Mn.P. **šk**; O.P. Av. *šk*; Idg. *s* + *k*

hušk	dry	χ*ušk*	O.P. *uška-*
mūšk	mouse	*mūš*	G. *mušk, kurd, mišk*
piškil	goat's or camel's droppings	*piškil, pušk*	v. G.I.P., I. 2; § 39.3 *c*

(3) Bχ. **išk-** = Mn.P. **šik-**; O.P. *sk*; Idg. *s* + *k*

iškam	belly	*šikam*	
iškast	it broke (intr.)	*šikast*	Av. √*skand-*
iškinåd	he broke (trs.)	*šikānd*	
"*Nīm-iškau gå*"	half-body of cow, or cow cut in two	(?) *Nīmšikam* or **nīm-išgaf* (see next word)	
išgaft	cleft	*šikāft*	Gk. *σκάπτω*
šikål	hunting, game	*šikār*	*√*skar-*

(4) Bχ. **-šk-** = Mn.P. **-čk-**

hīškes, hēškes	no one	*hīč kas*

(5) Bχ. **št** = Mn.P. **št**

ašt	he left (trs.)	obsol. *hišt*	Av. √*harəz-* + *t*
dåšt	he possessed	*dāšt*	Av. ³√*dar-* + *t*
gudašt ‖ *giyāšt*	he passed	*guzašt*	O.P. √*tar-* + *t*
kišt	he cultivated	(*kišt*) *kāšt*	Cf. Skr. √*karš-*
kušt	he killed	*kušt*	Av. √*kaoš-* + *t*
pušt	back	*pušt*	Av. *parštay-*
tašt	salver, basin	*tašt*	Av. *tašta-*

(6) Bχ. **-št** = Mn.P. **-š, (št)** noun ending

ålišt k.	to change (trs.)		Kn.P. *āliš*; G.Y. *wuliš*
åråšt	adorning, dressing up	*ārā·iš*	
bålišt	pillow	*bāliš*	G.Y. *bōlišt*
χåhišt	request	*χᵛāhiš*	
perwerišt	rearing	*parwariš*	

(7) Bχ. **ušt-** = Mn.P. **šut-**

uštur	camel	*šutur*	Av. *uštra-*

(8) Bχ. **št** = Mn.P. **st**

pilištuk	swallow	*piristuk*
šuštan	to wash	*šustan*

For Bχ. *st* = Mn.P. *št*. *Vide* § 49.2.

(9) Bχ. **šn** = Mn.P. **šn**

tišna	thirst	*tišna-gī*

(10) Bχ. **àšn-, yašn-** = Mn.P. **šun-, šin-**

àšnīdan	to hear	*šunīdan*
yašnådan	to recognize	*šināχtan*
iyašnum	I recognize	*mīšināsam*

(11) Bχ. **-šn-, -irišn-** = Mn.P. **iris** (+n)

fišnåd, firišnåd	he sent	*firis-t-ād*

(12) Bχ. **šm, išm-** = Mn.P. **šm, šum-**

čašma	spring, source	*čašma*
pašm	wool	*pašm*
išmårdan	to count	*šumurdan*

(13) Other examples of **š** in Bχ. are:

	līš	bad, evil	
šk:	*kašk*	dried *dūγ*	
	lišk	bough	
	pīškinåd	he sprinkled	
šn:	*čašnī*	percussion cap	
	tišnī	(outside of) throat	
št:	*angašt*	live coal	
	gaštan : gaz-	to bite	*gazīdan* G.Y. *gaštmūn : giz-*
	måštan, imålē	to rub	*mālīdan, mīmālad*
	niyaštan : niyer-	to look at	(*nigaštan* ?) *nigarīdan*

51. z.

(1) Bχ. **z** = Mn.P. **z**; O.P. *d*, Av. *z*; O.P. Av. *z, ž, j, č*

Initial

-zå, izåha	sprung from, she gives birth to	*zāda, mīzāyad*	Av. *z*
zēⁱdan	they struck	*zadand*	O.P. *j*
zēna	wife, woman	*zan*	Av. *j*
zumīn	ground	*zamīn*	Av. *z*

Medial

bōzī	game	*bāzī*	
nūñzdåh	nineteen	*nūzdah*	
pūnzdåh	fifteen	*pānzdah*	Av. *č*
irēzē	he pours out	*mīrīzad*	Av. *č*

Final

diz	fort	*diz*	O.P. *d*; Av. *z*
pahrēz	abstinence	*parhīz*	
rūz	day	*rūz*	Av. *č*
tēz	sharp	*tīz*	Av. *taēza-*; O.P. **j*; Skr. √*tēj-*

(2) Bχ. **z** = Mn.P. Ar. **d**

χizmat	service	*χidmat*	Ar.
quzer	degree, amount	*qadr*	Ar.
cf. *zering* ‖ *dering*	tinkling, clanging	*dering*	

(3) Mn.P. **z** absent in Bχ.:

bōyī ‖ *båzī*	upper arm	*bāzū*	v. Hü. 167
čī, pl. *čī·å*	thing	*čīz*	
hanī	yet	*hanūz*	

For **rz** *vide r*, § 58.2, *b*, *d*, and 58.5
For **zd** *vide d*, § 44.13 *d*

(4) Further examples of Bχ. **z**:

bi'zmå·is	test it (?)	*bi·azmā*	
ibarēznum (: *birištan*)	I roast (trs.)		
bazg (also *baž*)	unirrigated cultivated land		Kn.P. *baškār*

Cf. *mazg*, brains, beside Mn.P. *maγz*; Av. *mazga-*

gūzak	ankle-bone		Mn.P. *qūzak*; G. *kūzak*, *gūzak*
måza	level ground in hills		

imīzē, imēzē	he urinates	Av. √*maēz-*
nūzdīn	colt	
påzan	ibex	
perzīn	thorn-bush	

Final

gēz	mad	cf. *gīč ?*
kaulēz	wooden ladle	cf. *kafčalīz*
Parvēz	Pleiades	*Parvīz, Parvīn*

52. ž

(1) Bχ. ž = Mn.P. ž ; O.P. **j* ; Av. *ž*

uždahå, uždahå, uodåhå	dragon	*aždahā* Av. *ažiš dahākō*
gaždīn	scorpion	*gaždum*

(2) Bχ. ž = Mn.P. č, j

kumåždūn	metal cooking-vessel with lid	cf. *kumāj* ‖ *kumāč*
pēžnīdan, ipēžnē	to roll up (trs.)	(*pīčāndan, mīpīčānad*), *pīčīdan, mīpīčad* (infin. *pēχtan* obsol.)

NASALS

53. n.

(1) Bχ. n, ñ, ˜ = Mn.P. n ; O.P. Av. *n*

Initial

nar	male	*nar*
nihåd, inē	he placed, places	*nihād, mīnihad*
nū̃, nūñ	bread	*nān*
nū	new	*nō, nau*

Medial

ūnū̃	they	*ānān*
čunūñ	such	*čunān*
ikunum	I do	*mīkunam*
mandan	they remained	*māndand*

Final

Verbal endings:

3rd pl. *-an, -en*	*-and*
infin. *-tan, -dan, -istan*	as in Mn.P.

Enclitic pronoun:

3rd pl. *-sūñ*	their, them	*-šān*
åsũ	easy	*āsān*
čan ‖ *čand*	how many ?	*čand*
kamã ‖ *kavñ*	spring, bow	*kamān*
zīn	saddle	*zīn*

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn, ūn, ån, ān* sound as *õ, ũ, å̃, ã*

and medial *n* between vowels where the first vowel is one of those just mentioned generally passes into a nasalization of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned above remains normal; only occasionally in the case of

-īn have I heard *-ī̃*.

(3) In the case of medial and final *n* described above all variations are heard, some individuals favour nasalization of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the nasalized vowel is followed by some suspicion of an *n*. This I have represented by the writing *ñ*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus: ˜ ^{n}.

With some people the nasalized vowel is followed by a *w*-glide where the vowel is *ō* or *ū*.

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

dūnist *dūñist* *dū̃*^{n}*ist* *dū̃wist* he knew Mn.P. *dānist*
(or the vowel *ō* throughout).

hōna *hōña* *hō̃*^{n}*a* *hō̃wa* house *χāna*
(or the vowel *ū* throughout).

inišō̃wum Mn.P. *mīnišānam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two *ñ*'s in one word, thus:

ūnū̃ they *čunūñ* such

(4) n immediately preceding other consonants is guttural, viz. ŋ, when the consonant is *g*, and may perhaps be palatalized when the consonant is *j* or *č*.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. *Vide* G.I.P. i, 2, § 23, l. 1, and *č* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, *n* is found only before *d*, and occasionally before *t* and *z* of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vā̃*^{n}*dum* for the regular *vandum*, "I threw," and

nūñzdåh, *pūñzdåh* } alternate with { *nūnzdah*, *pūnzdah*

(5) Bχ. **n** = Mn.P. **m**

būñ	roof	*bām*	
dīn	tail	*dum*	Av. *dŭma-*

(*dīm* in the Dīnārūnī dialect).

(6) Intrusive **n** in Bχ.

her dõñ	both	*har dū*	
hanjila	nuptial chamber	*ḥajla*	Ar.
cf. *kīsin*	bag	*kīsa*	
rū·īn	entrails	*rūda*	Cf. Phl. *rōtīk*; Kurd. *rūwī*

(7) The *w*-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

hõwa ‖ *hõña*	house	*χāna*
dūwā̃	boil	? *dāna*
inišõ̌wum	I make sit, etc.	*mīnišānam*
šūndan, išūwum		(? (*ni-*)*šāndan*)

(8) Loss of **n** in Bχ.

qaičī	scissors	*qainčī*	? T.
zaχås	seeking of a woman in marriage	? **zan-χ*^{v}*āst*	
šauχī	night attack	*šab i χūn*	

(9) Other examples of **n** in Bχ.

åstūñ	precipitous	
bahūñ	black goat's hair tent	
ibandum	I tie	*mībandam*
činauwa	jaw	Cf. Kn.P. *čūna*, jaw; G. *čuna*, jaw, chin
ba lūn ē	is on heat (of dog, cat)	
min jå	between	*miyān jā*
n in -(*n*)*a*	accusative ending after a vowel	
n in -(*n*)*ē*, -(*n*)*a*	3rd sg. of enclitic verb "to be" after a vowel.	

n in *-īn*	2nd pl. verbal ending	Mn.P. *-īd*; (*īn* in various dialects, e.g. Kn.P., Māzandarānī, Samnānī)
tund	swift	*tund*
vand, ivènē	he threw, throws	G. *vanōdmūn, ivèna*
yūnūñ	these (pron.)	

54. *ŋ*.

(1) $B\chi$. *ŋ* = Mn.P. *ŋ*; O.P. Av. *ŋg*

Etymologically this is really *ŋg* ← *n* + *g*, but *in pausa* or before a consonant the *g* is silent. It does not occur initially.

Medial

aŋgašt	ember	(*aŋgišt*)	
aŋgust	finger	*aŋgušt*	
aŋgīr	grapes	*aŋgūr*	
liŋga	one leg, one of pair, one half mule-load	*liŋga*, half of load,	
nårìŋgī	"tangerine" orange	*nāriŋgī*	
saŋger	stone breastwork	*saŋger*	
saŋgīn	heavy	*saŋgīn*	

Final

fišaŋ	cartridge	*fišaŋ*	
jaŋ	battle, war	*jaŋ*	
pilaŋ	leopard	*palaŋ*	Skr. *pr̥dāku-*
qašaŋ	pretty, handsome	*qašaŋ*	
raŋ	colour	*raŋ*	
taŋ	tight, adj.; girth, noun	*taŋ*	Av. $\sqrt{\theta ang}$-, *θanjaya-*
tufaŋ	rifle	*tufaŋ*	

(2) The chance meeting of *n* and *g* may give rise to *ŋg* or the *n* may remain dental.

zēna, pl. *zaŋgèl*	woman	
åhan + ger	blacksmith	*āhangar*
mingū (= *miyān + gū* ?)	of one who talks through his nose	

(3) Other examples of *ŋ*, *ŋg* in Bχ. are:

Medial and Final

baŋ	hail, shout	*bāŋg*	Cf. Kurd. *bān, baŋ*
biŋgišt	sparrow		
čaŋ	talons		
deriŋ	clanging		
duŋ	noise		Cf. Kurd. *daŋg*
kilχoŋ	a kind of tree		
kuluŋ	crane		
mirzaŋ	eyelash	Kn.P. *mujiŋ*	Cf. Kurd. *baržān*
nahaŋ	near		
paŋ	talons		Cf. Mn.P. *panja*; Av. *panča-*
vaŋmurda	dead of starvation	Mn.P. *veŋg*, empty, poor; ? Av. *ūna-*	
zaŋgāl	leather leggings		
izaŋgehē	it glitters		

55. Palatal n.

ṅ occurs before *j* (and *č*), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural *n*.

anjīr	fig	*anjīr*
bådinjũ	egg-plant	*bādinjān*
brinj	rice, brass	*brinj*
gunj	wasp, hornet	
kunjī	sesasum	*kunjid*
nåranj	bitter orange	*nārinj*
panj ‖ *panč*	five	*panj*
panjå	fifty	*panjā*
tapūnča	pistol	*tapānča*, *tufaŋča*
tinjak	kind of child's cradle of reeds	

56. m.

(1) Bχ. m = Mn.P. m; O.P. Av. *m*

Initial

See Vocabulary.

Medial

amsā̊l	this year	*imsāl*
hamīyo	the same	*hamīn*
īmā̊	we	*mā*
lu̇mbar	buttocks	(*lumbur*, St.) Kn.P. & G. *lumber*
rama	herd of horses	*rama*

Final

-um	1. enclitic proṅ. 1st sg. 2. „ verb 1st sg. 3. verbal ending 1st sg. 4. ordinal termination	*-am*
-īm pl. of 1, 2, 3 above		*-īm*
boyam	almond	*bādām*
dam	edge (of knife)	*dam*
garm	hot	*garm*
hum	also	*ham*
tuʰm, tum, tȯm	seed, taste	*tuχm*, seed

For Bχ. *ʰm*, *m* = Mn.P. *χm*. *Vide* § 37.4 *e*.

(2) Bχ. **m** = Mn.P. **b**

kamūtar	pigeon	*kabūtar*, Skr. *kapóta-* *kaftar*
nā̊lmakī	saucer	*nālbakī*
nazm	the pulse	*nabẓ* Ar.

(3) Bχ. **m** = Mn.P. **f**

kamča	spoon, ladle	*kafča*

but cf.

kaulēz || *kaučilēz*	ladle, skimmer	*kafčalēz*, skimmer, tadpole (?)

(4) Bχ. **m** = Mn.P. **n**

istīm	tent pole (upright)	? *sitūn* Av. *stūna-*

(5) Bχ. **mb** = Mn.P. **m**

nīmbūl	lime	*līmū*

For Bχ. *w* = Mn.P. *m*. *Vide* § 48.4.

(6) **m** lost in Bχ., probably in

painīdan	to measure	*paimūdan*

for *paim* + *n* + *īdan* (?), -*nīdan* causative infinitive suffix.

(7) Other examples of **m** in Bχ.

Initial

See Vocabulary.

Medial

butulma	log	
čā̊ᵃmūn	cold in the head, chill (?)	Cf. Mn.P. *čāhīdan* to feel cold; G. *čā̊d ibdī*, you have got a cold
čimta	kind of cloth	
gā̊mā̊d	herd of cattle	
talma	mud	
umā̊j	mark, target	*āmāj*

Final

čum	hoar frost (?)
gum z.	to leap
kⁱam	little (in quantity)
(*wō*) *lam*	down, downwards

57. l.

(1) Bχ. **l** = Mn.P. **l**; O.P. Av. *r*, Idg. *r*, *l*; O.P. **rθ*, Av. -*ərət*-, -*arəs*, -*ərəs*-; O.P. -*rd*-, -*ard*-, Av. -*ərəz*-, -*arəz*-.

Initial

lā̊γir	thin	*lāγir*	
lā̊š	corpse	*lāš*	
lau	lip	*lab*	Idg. *l*
līl	barrel of gun, etc.	*lūla*	

Medial

gyalla	flock	*galla*	
hålū	maternal uncle, form of address	*χālū*	Ar.
imåla	he rubs	*mīmālad*	Av. *marəzaiti*
wålå	up, upwards	*bālā*	

Final

jul	pack-saddle	*jul*	
mål	property, camp	*māl*	Ar.
pīl	money	*pūl*	
pul ‖ *puhl*	bridge	*pul*	Av. *pərətav-*
tahl	bitter	*talχ̇*	

(2) Bχ. l = Mn.P. **r**

ålχåluk	woman's coat	*arχālak*, under-vestment	
balg	leaf of tree	*barg*	
kilaus	celery	*karafs*	
ikåla	he cultivates	*mīkārad*	
murdål	carrion	*murdār*	
pilištuk	swallow	*piristuk*	
sīlå	hole	*sūrāχ*	Phl. *sūlāk*
šikål	hunting, game	*šikār*	
šūlwå	soup	*šorbā*	
zahla	(bile ?)	*zahra*	
zål	lamenting	*zār*, *zārī*	

(3) Bχ. l = Mn.P. **d**

lēva	mad	Cf. Mn.P. *dīw-āna* ←; Av. *daēva-*; Afγ. *lēwanī*, mad
julåz	apart from	corresponds in meaning to Mn.P. *juz az*, but is perhaps ← *judā az*

a few cases of *l* ← *d* occur in Kurdi.

Bχ. ^{h}l = Mn.P. $l\chi$. *Vide* § 37.4 *d.*

(4) l is lost in Bχ. in

bånda ‖ *bålinda, bålanda* bird

(5) Other examples of l in Bχ. are:

Initial

See Vocabulary.

Medial

bilåz	flaming
bilīk bilīk ikunē	(fire) flickers, burns low
galg	fork of a tree
kålåt	sheep
kulīč	little finger
malāk	ladle
mallār	tripod
mūlāst, imūlå	it withered, withers
tūloyī	water-skin

Final

dål	black vulture	
dīl	submissive, obedient	
dūl	wide watercourse, valley	
ba fahl	in foal, etc.	
-gèl, -yèl	plural termination	
kohl, kūl, kīl	deep	Kurd. *kūl*
lål	dumb, smooth	Kurd. *lāl*
mūl	*ami*, lover	
tīl	young of . . . cf. Mn.P. ? *tūla sag*	
tīl i sigū	puppy	
tīl i zan, etc.	young woman, wife	

58. r.

(1) Bχ. **r** = Mn.P. **r**; O.Ir. Skr. *r*; Skr. *l* (O.Ir. *r*); O.P. *r, ar*; Av. *r* (*arə, ərə*)

Initial

ràh	road	*rāh*
råst	straight, true, constructed	*rāst*

rēg	sand	*rīg*
rī	face	*rū*
rūwå	fox	*rūbā*
	Medial	
berf	snow	*barf*
čårnīdan	to graze (trs.)	*čarāndan*
ideråran	they take out	*dar mī·ārand*
derd	pain	*dard*
pērår	year before last	*pīrār*
tarakistan	to split, crack	*tarakīdan*
	Final	
ar	if	*agar*
bahr, bàr, bar	share	*bāhr*
bår	load	*bār*
čår	four	*čahār*
her	every	*har*
tīr	arrow, shot, rolling pin	*tīr*

(2) In almost all cases Bχ. follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(*a*) An *ē*-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

avērd, avaird	he brought	*āwurd, āward* Cf. Av. **a-bərəta-* ppc.
but *i-y-år-ē* (⟵**-ā-war-*)	he brings	Av. *ā-baraiti*
dērist, idērē, derd ē	he tore, he tears, it is torn	*darrīdan, mīdarad* Av. ppc. *dərəta-*, pres. base, *dar- darə-*; iterative, *dāraya-*
girēd, i-gir-ē	he seized, he seizes	*girift, mīgīrad* Av. ppc. *gərəpta-*

This root shows in Av. various present bases with ending in *-ya*. *Vide* Altir. Wb. s.v. $\sqrt{grab}$- and G.I.P. i, 2, p. 28.

pērist, i-pēr-ē it flew, leapt, *parīd, mī-parad* it flies, etc. Cf. Av. *pərəna-*, feather

kèrd, beside *kerd, kⁱerd* is probably simply the effect of the palatal *k*.

(*b*) *må̆štan : må̆l-* to rub Cf. Mn.P. (*muštan*) *mālīdan : māl-*

Vide G.I.P. i, 2, p. 133 ; Av. pres. base *marəza- : mərəza-*

(*c*) In its treatment of Av. *arə* + *t*, *ərə* + *t* Bχ. usually agrees with Mn.P. The following variations may be noted :

χārd-, χàrd- : χur	to eat	*χᵛurd- : χur-*
gert	dust	*gard*
årt ‖ *ård, ārd*	flour	*ārd*
išmārd- : išmār-	to count	*šumurd- : šumār-*

Av. ppc. *mərəta-* and *marəta-* ; pres. base *mara-, māra-*, and *hišmār-* ; Skr. $\sqrt{smr̥}$.

ispārd ‖ *ispurd : ispār-* to commit to *supurd- : sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(*d*) The Bχ.

bigudertē : bugudert he may pass, *biguzarad : biguzar* (imper.) pass by

is difficult to account for. The past is *guzašt, gudašt, giyăšt.* There may be confusion with

i-gard-um I go about

which, it may be noted by the way, loses its *d* in the causative

gernīdum I made turn back Mn.P. *gardānīdam* ; O.C.P. *gardāndam*

(3) Bχ. ʰr, r = Mn.P. χr. *Vide* § 37.4 *c.*

(4) O.P. **r+s**, Av. **arə+s, ərə+s** are represented in Bχ. by **rs** as in Mn.P.:

hars	tear(s), *n.*	*ers* (H. 694)	Phl. *ars*; Av. *asrū*; Skr. *áśru-*
purs	inquiry	*purs*	O.P. inchoative stem *parsa-*; Av. *pərəsa-*
ters	fear	*tars*	O.P. inchoative stem *tarsa-*; Av. *tərəsa-*

(5) O.P. **rd+t**; Av. **arəz+t**; Mn.P. Bχ. **št**:

aštan	to leave	*hištan*	Av. $\sqrt{\textit{harəz-}}$
mắštan	to rub		Av. $\sqrt{\textit{marəz-}}$

(6) In Bχ. **r** occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it:

ijūran (infin. *justan*)	they seek	*mījūyand*	Cf. Jew.P. *jūrišn*, search; G.I.P. i, 2, § 79
kūčīr	little, small	*kučīk*	
mirs	copper	*mis*	
perhaps *mirzaŋg*	eyelash		Cf. Kurd. *baržāṇ* Kn.P. *mujiŋg*; Mn.P. *muž(ž)a* pl. *mužgān*
teristan	to be able (to)		(Cf. *tawānistan*)

just- : *jūr-* is perhaps on the analogy of *šust-* : *šūr-*

(7) Mn.P. **r** lost in Bχ. before **š** and **s** in:

tắštan ‖ *tắšīdan* ‖ *tarắšīdan* : *itắšē* to cut, trim *tarāšīdan*, *mītarāšad*

but cf. Av. $\sqrt{\textit{taš-}}$ pres. base *tāš-*; Phl. *tāšītan*, and Tālish *tāš-* cut.

gusna	hunger	*gurisna(gī)*	O.C.P. *gušna*

See also § 50.11.

(8) Other examples of **r** in Bχ. are:

Initial

See Vocabulary.

Medial

girza	rat
hara	mud
mēra	husband
mirk	elbow
naijīra	reed patch, brake
sēristan	to creep
tartigå	cow-dung
turna	woman's side locks
vurzå	bull
wurēs	goat's hair webbing for tying loads

Final

čēr	enclosure for unthreshed corn
dār, dår	tree
gŭwar	calf
gyer	cliff, bald
kēr (i tīg)	wrinkle (in the forehead)
par	ridge of mountain
pūr	kind of sandgrouse (?)

59. h.

(1) Bχ. **h** = Mn.P. **h**; O.P. Av. *h* (Idg. *s*); O.P. θ Av. *s* (Idg. *k̦*); Av. *s* (Idg. *ts*); O.P. Av. θ (Idg. *th*, *t*); O.P. *d* (δ), Av. δ; O.P. Av. *f* (Idg. *ph*).

Initial

haf	seven	*haft*	Av. *hapta-*; Skr. *saptá*
hašt	eight	*hašt* (*h* excrescent)	
hèd	is, exists	*hast*	

Av. √*ah-*; Skr. √*as-*, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *ha*ⁿ*tiy*; Skr. *sánti*.

huner	skill, intelligence	*hunar*	Av. *h*; Skr. *s*
hūš	sense	*hūš*	Av. *uš*
		(*h* excrescent)	

Medial

dåhūñ	mouth	*dahăn*	Av. *zafan-*
måhī	fish	*māhī*	Av. *masya-*; Skr. *mátsya-*
mohr, mōr	seal	*muhr*	Skr. *mudrá-*
nahåd	he placed	*nihād*	Av. *ni+dadā-* $\sqrt{d\bar{a}-}$
pahlī	side	*pahlū*	Av. *parəsav-*; Skr. *párśu-*

Final

må(h)	month	*māh*	O.P. *māh-*; Skr. *más-*
-gàh	place of	*gāh*	O.P. *gāθav-*
ràh	road	*rāh*	

(2) Bχ. **h** = Mn.P. χ, chiefly O.P. Av. χ

This change is chiefly noted in the initial position and medially before a consonant. Initial χ is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

Initial

håik	earth	*χāk*	
hålū	maternal uncle	*χālū*	Ar.
handistan	to laugh	*χandīdan*	
hår	thorn	*χār*	Cf. Skr. *khára-*
hawer	information	*χabar*	Ar.
her	donkey	*χar*	Av. *χara-*
hēš	plough	*χīš*	Av. *aēša-*
(*h* excrescent)		(χ excrescent)	
hēš ‖ *kēš*	own people	*χᵛīš*	
hīn	blood	*χūn*	Av. *vohunī-*
hīrd	small	*χurd*	

hōña	house	*χāna*	
hoyīna	fried eggs	cf. *χāgīna*	
(*h* excrescent)		(*χ* excrescent)	
huv	good	*χūb*	O.P. **hu-*
hūr	saddle-bag	*χūr*	

Medial

ustahōñå	bones	*ustaχānhā*
mēhå	pegs	*mēχ-hā*

Bχ. *hr*, *ʰr*; *hl*, *ʰl*, *l* = Mn.P. *χr*, *rχ*, *lχ*. *Vide* § 37.4 *c*.

Bχ. *-hd-*, *-had-* ‖ *δ*, *d* = Mn.P. *χt*, *ft*. *Vide* § 44.2 and 44.4.

Bχ. *-hm*, *-ʰm*, *-m* = Mn.P. *χm*. *Vide* § 37.4 *e*.

(3) Bχ. **h** as a glide between vowels occurs chiefly after long vowels

å, *ō*, *ū*, and *oi* = *å*.

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

i-y-å-h-ē ‖ *iyō·ē*	he comes		
ibū-h-ē ‖ *ibū·ē*	he is, becomes		
da-h-å ‖ *da·å*	prayers, petitions	*du'ā*	Ar.
igō-h-ē ‖ *igō·ē*	he says		
jå-h-ē ‖ *jå·ē*	a place		
mål i kē-h-ina?	whose is it?		
(*i kē* = whose; (*n*)*a* = is)			
lå-h-aq	fit for	*lā·iq*	Ar.
qå-h-id ‖ *qå*	a title, *Qaid*	*qā·id*	Ar.
izå-h-ē,	she gives birth to,	*mīzāyad*	Av. $\sqrt{\textit{zan-}}$
zå-h-īda‖*zoi·īda*	having given birth to		

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

ibūm ‖ *ibūhum*	I become
igum ‖ *igōhum*	I say (radical vowel is *ŏ*, *ŭ*)
iyom ‖ *iyåhum*	I come

igō (see above)	he says
iyā̊	he comes
iχō	he wants

(4) Bχ. **h** prosthetic:

hā̊čuq	in love	*'āšiq*	Ar.
hā̊ga, hoya	egg	cf. *χāgīna*	Gk. *ᾠίον*
hoyīna	kind of cooked do.		Lat. *ōvum*
(h)allā̊j	cure	*'ilāj*	Ar.
hars	tears *n.*	*ars* (obsolete)	
hawā̊l	circumstances, state	*aḥwāl*	Ar.
hērmū	pear	*amrūd*	*Vide* § 64
wa {*hō* / *hu*} *kē*	and he who	*wa ū ki*	
hamī jūr (h)unē (perhaps for *hō* + *nē*)	it's just like this	*hamīn jūr ast*	

Also in Bχ. *hašt, hèd, hēš* (plough), following Mn.P. *hašt, hast, χīš*; see above, subsections (1) and (2).

(5) Loss of **h** in Bχ.:

(*a*) Medial *h* between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce:

nā^a*līn*	don't let	*na hilīd* (obsol.)	
n'àštinsūñ	they didn't let them	*na hištand šān* (obsol.)	
čā̊r	four	*čahār*	O.C.P. *čār*
čil	forty	*čihil*	O.C.P. *čil*
idum, idē	I give, he gives	*mīdiham, mīdihad*	
χurzā̊	sister's child	*χ*^{v}*āharzāda*	
inum, etc.	I place	*mīniham*	
ijum	I jump, run off	*mījaham*	

(*b*) Where there is reason to retain the two vowels distinct the *h* is frequently retained or reintroduced as a glide:

iχō·ī || *iχōhī*	thou wishest	*mīχ^vāhī*	
iχōn || *iχōhan*	they wish	*mīχ^vāhand*	
sâ·iv, sâ^av, *sâv, sa·âv* } || *sahâv*	owner	*ṣāḥib*	Ar.

Initial

χudâ (h)âfiz	God protect you, good-bye

(*c*) **h** before a consonant is in general unstable:

mēminūñ	guests	*mehmān-hā*
mèrabūnī	kindness	*mihrbānī*
tuhm || *tum*	seed	
suhr || *sur*	red	

(6) Other examples of **h** in Bχ.:

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

Initial

See Vocabulary.

Medial

(See also preceding subsections and references there given) intervocalic:

âhan	iron	*āhan*	
bahâr	spring	*bahār*	
bahīg	daughter-in-law, bride		
bahūñ	black goat's hair tent		
jâhil	boy, youth	(*jāhil*	Ar.)
mauhūr	broken, undulating ground		

ōhī	gazelle	*āhū*
šā̊hīn	hawk	*šāhīn*
tūhī	*sīsī* (small partridge)	? = *tīhū*

preceding consonant:

bahr, ba·r	share	*bahr* Av. *baχδra-* Hü. 245
buhrist ‖ *buhurist*	it broke	
dahwa	custom, practice	
mā̊yūñ ba fahl bīd	the mare was with foal	
kahd, kàd, *k*^{i}*ad*	middle, waist	
kahnist, kānist	fall out (for meaning cf. *kandan*, intrs.)	
kohl	deep	
pahn, pān	wide	*pahan*
puhl, pul	bridge	*pul*
zahm	wound	*zaχm*

Final

kàh	broken straw	*kāh*
kō̆h, kū̆h	mountain	*kūh*
rāh, ràh	road	*rāh*
tah i pā̊	sole of the foot	*tah*

MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

60. VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatize a vowel in its neighbourhood and a labial or an *å* to labialize it.

Thus, usually, though there is a good deal of variation :

iruvum	I go
irivī	thou goest

Examples

bå̊luq	of age	*bāliγ*	Ar.
biniyèrum (also *biniyer*, *biniyār*, impv.)	let me see	*binigaram*	
bugo	say	*bigū*	
bau·ūs	his father	Bχ. *bau + as*	
χuja, pl. *χujēhå̊*	merchant	*χ*^{v}*āja*(*hā*)	
jist	he leapt, ran off	*jast*	
sudå̊	noise	*ṣadā*	Ar.
suhå̊v ‖ *så̊·av*	master, owner	*ṣāḥib*	Ar.
sulo	counsel	*ṣallāḥ*	Ar.
wulå̊t	country	*wilāyat*	Ar.

Many other examples will be found in the illustrations throughout this article.

In *aχtī·å̊r* ‖ *iχtī·å̊r* the initial *a* is probably due to the following *χ*.

The negative particle *na* regularly changes to *nē* before the *i*- prefix of the present indicative or any other *i*.

nē·ikunen	they do not do
nē·izanī	thou dost not strike
nē^{i}*lē* = *na* (*h*)*ilī*	thou mayest not permit

61. Elision of Vowels

Internal

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

ar ‖ *a*^{a}*r* ‖ *ayer*	if	*agar*
wuristå̊n, *wuristå̊*^{a}*n*, *wuristå̊dan*	they stood up	

Vide § 42.2 and § 44.11 *c*.

å may absorb a following *i*:

mazåqa k.	to grudge	*muẓā·īqa*	Ar.
tåfa ‖ *tå^{i}fa* ‖ *toi·ifa*	tribe	*tā·īfa*	Ar.
malåka	angel, angelic	? Ar. *malā·ik*, angels	

External

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short *u* and *i* seem to defeat short *a* or *e*, *è*.

bål' i au	at the water-side	*bålå i* (the second *å* is unstressed and not really long)
b'is, *b'ès*	to him, etc.	*ba* + *is* (*as*)
bin'is	put it down	*binè-is*
čī't ē?	what's the matter with you?	*čī-at-ē?*
gusn'um ē	I'm hungry	*gusna-um*
humså's	her neighbour	*humså-as*
mēr'it	thy husband	*mēra-it*
īmå sahåv ē moiyūn nīl'īm	we are the owners of the grey mare	*nīla-īm*
inī's	thou placest it	*inī-as*
rī's	upon it	*rī-as*
sī't	for you (sg.)	*sī-at*
tā^{a}d'is k.	to put a splint on it	*tā·ada-is*
wå't	with thee	*wå-at*
zen'ē, *zēn'it*	a wife, thy wife	*zēna-ē*, *zēna-it*
z'um	from me	*ze-um*

(3) The negative prefix *nå* absorbs an initial vowel in

nå'låj without remedy

The negative particle *na* is usually preserved or altered to *nē*, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g.:

wur'm, wur't, wur's	on me, thee, him
čur's	what on it?

(5) Two adjacent long vowels are usually maintained:

dōlū·ē	an old woman
pī·å·ē ‖ *pī·åhē*	a man

In the forms *igō* ‖ *igō·ē*, he says; *iyå* ‖ *iyå·ē*, he comes; *iχō* ‖ *iχō·ē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *izāfa* is sometimes elided or dropped, but more usually persists:

ba andåza-i—	to the amount of
dūstī i mun o tu	the friendship of me and thee
raχtå i χum	my clothing

The following are, however, a few examples of its suppression:

dårī bī hūšī	a drug producing loss of senses
tŭ didū munī	you are my sister
katχudå mål	the headman of the camp
pasmanda (i) īrūn ē	she is the leavings of Persia
ba nazdīkī yè åbōdī·ē	in the neighbourhood of a village
nišašt på pušta	he sat down at the foot of the load

62. CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in:

dårγah	Superintendent of Police	*darōγah*	Ar.
murχas	allowed to go, to do, etc.	*muraχχaṣ*	Ar.
mūrwat	generosity	*murūwat*	Ar.

63. Consonantal Sandhi

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common:

(*a*) *aχt* ‖ *aqd*	betrothal	*'aqd*	Ar.
å̄rt ‖ *å̄rd*	flour		
kač kārd	crooked knife	for *kaj kārd*	
panč tå̄	five	for *panj tå̄*	
qais kerd	he became angry	Mn.P. *γēẓ kard*	
raht pai i . . .	he went after . . .	for *rahd pai* . . .	
(*b*) *asp*, but *asbē*	horse		
baχt, but *baχdat*	your good fortune		
izad bukunē	you should pay respect to	*'izzat*	Ar.
iχdilå̄t	conversation	*iχtilāṭ*	Ar.
haf kaug (= *kauk*) *izaid*	he used to shoot seven partridges		
nisp, but *nisb i*	half of		
hi(j)jå̄	nowhere	Mn.P. *hīč jā*	

64. Metathesis

In the majority of cases of metathesis an *r* or *l* sound is affected:

aršafī	gold coin	*ašrafī*	
urm	age, life	*'umr*	Ar.
urz	excuse	*'uẕr*	Ar.
badšilk	evil-looking	*bad šakl*	
bidal	guide	*balad*	
burg	eyebrow		Skr. *bhrū*; Phl. *brŭ(k)*
dišmūn	abuse	*dušnām*	
fals	season	*faṣl*	Ar.

firg, firk	thought	*fikr*	Ar.
haulā̊	halwa	*ḥalwā*	Ar.
hērmū	pear	*amrūd*	cf. Kurd. *harmī, armū*; Kn.P. *χumrūd*
kirbīt	matches	*kibrīt*	
mazg	brains	*mayz*	Av. *mazga-*
maur	meadow	? ⟵ **marv*	Cf. Air. Wb.

Av. *marəγā-* meadow, Mn.P. *marγ*; Phl. translation *murv* as for *mərəγa-*. Cf. place-name Maur a Kirdī in Jīruft, Kermān, which may probably have the same meaning as Bχ. *maur*.

mils	like	*mis̤l*	Ar.
nalγ	tale	*naql*	Ar.
nasχē	a defect	*nuqṣ(ī)*	Ar.
nerz	charity, alms	*naẕr* ?	Ar.
nīmbūl, nīmūl	lime (fruit)	*līmūn, līmū*	
qailūñ	tobacco pipe	*qalī·ān*	
qilwa	qibla	*qibla*	Ar.
quls	washing, bathing	*γusl*	Ar.
surfa	cloth on which flour is put before being mixed with yeast for bread	? *sufra*	
šasχ ‖ *šaχs*	person	*šaχṣ*	Ar.
saur	sneeze	? cf. *surfa*, cough	
šulγ ‖ *šuγl*	business	*šuγl*	Ar.
šaulā̊r	trousers	*šalwār*	
šūlā̊, šulwā̊	a kind of food	? *šōrwā, šōrbā*	
tasχēr	fault	*taqsīr*	Ar.
titarg	hail	*tigarg* (*tigard*, I think in some dialects)	
turba	nosebag, etc.	*tōbra*	
walsahat	connexion, uniting with	*waṣlat*	Ar.

65. REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

pēpèhīn	all fat and juicy
rērèhīn	all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bχ. as in Mn.P.:

hawår hawår igō	he whispers quietly
do tå moiyūñ kahèr kahèr	two black mares
tīka tīka wō bīdan	they went into fragments
yakī yakī	one by one
χailī par par ē	(the hill) is full of ridges and spurs

BAKHTIARI VOCABULARY

Order of arrangement:

I. Vowels and Diphthongs	*ā, å*	VI. Sibilants	*s*
	a, e		*š*
	à		*z*
	ē, ēⁱ		(*ž*)
	è	VII. Liquids	*l*
	ī		*m*
	i		*n* (ŋ)
	ŏ		*r*
	ū	VIII. "Aspirate"	*h*
	u		
	ai		
	au		
	oi		
II. Gutturals: Explosives	*q*		
	k		
	g		
Spirants	*χ*		
	γ		
III. Palatals	*č*		
	j		
	y		
IV. Dentals	*t*		
	d, δ		
V. Labials: Explosives	*p*		
	b		
Spirants	*f*		
	w, v		

Note.—Within the several sections indicated above the order is strictly alphabetical, with the following modification to embrace the non-alphabetical symbols:—

(1) Other things being equal an unmarked vowel precedes one bearing a diacritical sign.

(2) *b* is followed by *č*

d	*δ*
g	*γ*
k	*χ*
s	*š*
z	*ž*

Notes

(1) -*ūñ*, -*å*, -*yèl* after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with *iy*- the prefix of the present indicative *i*- is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

iyårum	I bring	*bē·år*	bring!
iyašnum	I hear	*bēyaš*	listen!

(4) For the interchangeability of the vowels see §§ 2–12.

(5) δ may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

b. = *bīdan*
d. = *dådan*
f.k. = *fulūna kas,* such and such a person
k. = *kerdan*
χ. = *χārdan*
w.b. = *wō ibīdan*
z. = *zaidan, zēidan*

ā, å

åbōdī, v. *åwōdī*
ådum, man
åfiz, v. *χudå (h)åfiz*
āftau, sun
āftauwa, ewer (for washing)
ågåh, aware
åhan, iron
åhanger, blacksmith
åhī, -yèl, gazelle
åχil, v. *åqil*
åχun, åχund, akhund, mulla
ålī, polluted
ålišt k., to change, trs.
ålχåluk, woman's coat
ånē, ånī; ba ånē, in a twinkling
åqil, åχil, sensible, wise
åråšt k., to deck, dress up, trs.
årbēz, ārbèz, flour sieve
ård, ārd, ord, årt, flour
årt, v. *ård*
årum, ease
åsemūñ, osmāñ, sky
åsī·au, mill
åsīda, at peace
åstūñ, precipitous
åståra, oståra, pl. *åståryèl,* star
åsūñ, easy
åš, form of food, hotch-potch
åškår, openly
åšnå, acquaintance
å·ūsūñ k., to winnow
åwistūñ, pregnant
åwōdī, åbōdī, inhabited place
åzådårī k., to hold mourning
åzåv, trouble, pains

a, e

a·ē! v. *ai!*
ajar, irrigated (crops or land)
aχ, clearing the throat
aχt, v. *aqd*
aχtī·å̄r, v. *iχtī·å̄r*
aχūñ k., to thresh (corn)
alγ, intelligence
ambå̄r, storehouse
amså̄l, this year
andå̄za, amount, extent
andī̆, otherwise
angašt, live coal
angīr, grapes
angust, finger
anike, as though
anīs, kinsman, kindred
anjīr, fig
anjum (*girēdan*), (to be) completed, completion
aqa, collar of coat, shirt, etc.
aqd, *aχt k.*, to unite two people in marriage
ar, v. *ayer*, if
araχ, perspiration
araχgīr, cloth put between saddle and horse's back
ardan, to grind (into flour)
aršafī, ashrafi, gold coin
arzan, (1) a kind of tree; (2) millet
-as, *-is*, his, her, its; him, her, it
asīr, *yasīr*, prisoner
asp -ūñ, horse
astar, mule
aštan, v. *àštan*
-at, *-it*, thy, thee
avēdan, *avaidan*, *awēdan*, *awaidan* : *iyō-*, *iyå̄h-*, to come
avērdan, *avairdan* : *iyå̄r-* (*-å̄r-*, *-ōr-* impv.), to bring
azmå̄- (pres. base), to test; *bi'zmå̄-is*, test it

à

àšnīdan : *-yašn-*, to hear
àštan : *hēl-*, *-ēl-*, impv. *bē*[i]*l*, neg. impv. pl. *nā·alīn*, to leave, allow

ē, ē[i]

-ē, v. *è*, suffix of singleness
ē, v. *è* (the *iẓāfa* occasionally), of
ē[i]*!* v. *ai!*
ēl, nomadic tribe

è

è, *i*, *a*, *e* (the *iẓāfa*), of
è-, *i-*, verbal prefix of the present tense indicative
-è, *-ē*, *-ī*, suffix of singleness.

ī

ī, this (adj.)
īčū, here, hither
īmå̄, we
īrå̄t, objection
Īrūñ, Īrān, Persia
ī̤så̄, you (pl.)

i

ibūhum, etc., v. *bīdan*
iχdilå̄t, conversation

iχti·år, aχtī·år, power of choice, right of decision

iltizum, undertaking, guarantee

iriv-, iruv-, irav-, v. *rāᵃdan*

-is, v. *-as*

Isbahūñ, P.N. Isfahān

isbārd, v. *ispārdan*

ispārdan : ispār-, to commit, entrust to

ispēd, ispēδ, white

ispēdår, poplar

ispurdan, v. *ispārdan*

isråhat, ease, repose, rest

istaidan, v. *istēdan*

istē, cover of priming-pan of flintlock

istēl, arrangement for regulating flow of water from a pond. Perhaps the pond itself as P.Ar. *istalχ*, Kn.P. *isterχ*, which have this meaning, and Samnānī *astāl*

istēdan : istōñ-, istūñ-, to take, seize, buy

istīm, tentpole (upright)

išgaft n., cleft in rock, cave

iškam, stomach, belly

iškastan : iškan-, to break (intrs.)

iškau = ? *iškam* or **išgaf*; cf. *išgaft*

"*Nīm-iškau gå*" ? "half-body of cow", or "cow cut in two"

iškinådan : iškan-, to break (trs.)

išmārdan : išmār- (*å*), to count

-it, v. *-at*

iyåh-, v. *avēdan*

iyår-, v. *avērdan*

iyō-, v. *avēdan*

iyoi·ē, v. *avēdan*, he comes

iyŭft- v. *wastan*

izad k., izzat k., to pay respect to, treat with respect

ŏ

očū, učŭ, there, thither

oftau, v. *āftau*, sun

oftīn, sleeve

ŏhī, v. *åhī*, gazelle

ōnå, ōnōñ, ūnū̃, they

ord, v. *ård*, flour

osmāñ, osmã, v. *åsemūñ*, sky

osō, v. *uso*, then (time)

ŏvēd, for *avēd*, v. *avēdan*

ū

ū, that (adj.)

unū̃, they

u

učū, očū, there, thither

umåj, mark, target

urm, age, life

urz, excuse, apology

uso, osō, then (time)

ustahōñ -å, bone

uštur, camel

uždahå, uždahå, uždåhå, dragon

ai (ei)

ai!, *a·ē!*, *ēⁱ!*, oh!, hai!
ailåq, summer quarters in high country.
aiv, defect

au

au, water
auγåt, *auqåt*, times
aur, cloud
aurå·ī, alarmed
aurau, water-channel, drain
aurēz, narrow watercourse
aurū, flowing river
aušūr, narrow watercourse
auwerī, honour
auwī, *åwī*, irrigated (land, crops)
auwistūñ, *auwist*, *åwistūñ*, pregnant
auyårī, watering crops

oi

oiyå, v. *yå*, either, or

q

qå, Qā·id, title of headman among some tribes
qafū, nape of neck
qaib, invisible
qaičī, scissors
qailūñ, tobacco waterpipe
qair az, except, besides
qais k., to become angry
qalåf, sheath
qalam, pen
qalava, very, very much
qalbēl, sieve
qalīča, castle
qalla, pl. *qallahå*, grain, crops
qamčī, whip
qand, loaf sugar
qårat, plunder
qårnīdan : qårn-, to shout out
qarq, drowned
qassåv, butcher
qasum, oath
qaš k., to faint
qåš, cattle-pen
qašang, pretty, handsome
qåtir, mule
qauristūñ, graveyard
qåvči, gate guards
qåwå, dice
qazīna, *χazūna*, treasury
qilt k., to roll (intr.)
Qilwa, the Qibla, S.W.
qīmāt, price.
quls, *gusil*, *γusl*, washing (dead body)
qum, *qum a kēš*, relations, kindred
qurūb, sunset
qurumnīdan, *gurumnīdan : gurumn-*, to thunder. Cf. Mn.P. *γarmīdan*, to thunder, roar
qussa, sorrow
quwår, dust (in air)

k

kač, v. *kaj*, crooked
kača, chin
kač i på, heel

kačkård, (shoemaker's) crooked knife

kad, kahd, k'ad, čad, (in the) middle (of), waist

kaf, palm of the hand

kaftår, hyena

kaγå (?), sandgrouse (?)

kàh, broken straw

kahd, v. *kad*

kaher, black (*perhaps* dark brown)

kahnistan : k'ān-, to come off, fall out

kai, when ?

kaj, kač, crooked

kaχudå, katχudå, kadχudā, official headman of village or small community

kål, black

ikåla, from *kištan*

kalå, crow

kalå pēsa, magpie

kalå jīk, chough

kalajōš, dried *dūγ* heated with *ghee*

kålåt, sheep

kalk, kalg i . . ., ground acorns eaten with meat, curds, etc.

k'am, little in quantity

kamāñ, spring

kamča, spoon

kamūtar, pigeon

k'and, anus

kandål, k'andål, excavation, pit

kandan : kan-, to dig

kānistan, v. *kahnistan*

kåqaz, paper, letter

kård, knife

kårumserå, caravanserai; cf. G.Y. *kåråmserå*

kaučilēz, ladle, tadpole (?)

kauk, kaug, -ūñ, hill partridge, *chikor*

kaulēz, wooden ladle

kauš, shoes

kauwa, lamb (of one year)

kavūñ, bow

kazkūñ, big pot

kē, who?

kè, ki, that (conj.)

kēhina, v. *kē*, who is it?

kē·ivènū, kaivenū, mistress (of the house), senior lady; cf. Mn.P. *bānū*; Kurd. *kaiwānū*

kēr, wrinkle

kerdan, kèrdan : kun-, to do, make

kēš, hēš, qum a kēš, kindred

kešīdan, kišīdan, to draw, drag, pull

ki, v. *kè*

kī, who ?

kīča, street

kīčī, paternal aunt

kift, čift, mountain col, pass

kīhnīdan : kīhn-, to cry aloud, weep noisily

kīka, keening, wailing

kil, (at the) side of, up behind (a camp)

kīl, v. *kūl*

kilaus, celery
kilīt, key
kilχong, a kind of tree with edible berries
kipistan : *kip-*, to fall down
kirbīt, matches
kīsin, bag
kištan : *kål-*, to cultivate
ko, *ko yakī*, which? (adj.), which one?
kōuδan : *kūz-*, to eat
kŏh, *kŭh*, hill, mountain
kohl, v. *kul*
kohtur k., to roll stones down
krūk, 500,000, "krūr"
kuč, powder pan of flintlock
kūčīr, little, small
kufa, cough
kufnīdan, to cough
kuftan : *kū-*, to pound
kŭh, v. *kŏh*
kuja, *kuya*, where?
kūl, *kīl*, *kohl*, deep
kulīč, little finger
kuluft, thick
kulung, crane
kum, which one?
kumåždūn, metal cooking vessel with lid
kunjī, sesamum
kuntåq, stock of a gun
kur, son
kurčal, unthreshed ears of corn
kus, pudendum muliebre
kušind, armed force, army
kuštan : *kuš-*, to kill
kutal, led horse, "yadak"
kuya, v. *kuja*, where?

g

gå, *-yèl*, cow, ox
gada, stomach
-gàh, place of . . .
gåla, shouting; *gåla z.*, to shout out
galg, fork of a tree
g'am (*b'is z.*), (to) bite (it)
gåmåd, herd of cattle
gåpūn, cowherd
garm, *germ*, warm, hot
gart, dust
gaštan : *gaz-*, to bite
gaubåz, *-ūñ*, gipsy
gauyårī, ploughing with cattle
gēz, mad
gīna, plant from which gum tragacanth is obtained
ginas, stingy
girdaurī, v. *girdawårī*
girdawårī, *girdaurī*, collecting one's things for a journey
girēdan, *girēδan* : *gir-*, to catch, seize
girēva, weeping (n.)
girēvistan : *girēv-*, to weep
girōñ, dear, expensive
girza, rat
gīyå, green fodder
giyaštan, v. *guzaštan*
gīyåštan, v. *guzaštan*
gīyōhīdēh, *gyåhīdē d.*, to give a person trace of whereabouts of stolen property

gō, gū, human excrement
gō·īdan, to copulate, rape
grōn, v. *girōñ*
gudår, ford, ferry
gudaštan, gīyåštan, giyaštan : *gudert-*, v. *guzaštan*, to pass on (intrs.)
gudan, guδan : *gŭ-, gŏ-, gŭh-, gŏh-*, to say, tell
gudert, v. *gudaštan*
gūl z., to deceive, cheat
gulåvī, pear
gulū, calf (of 5 or 6 months)
gulūč, squint-eyed
gum z., to leap, jump aside
gunah, sin
gunj, wasp, hornet
gūr, grave
gurba, pl. *gurbiyèl*, cat
gurg, -ūñ, wolf
gurōuδan : *gurūs-*, to run away
gurumnīdan, qurumnīdan, to thunder
gurz, club, stick
gusil, γusl, quls, washing (a dead body)
gūsind, -ūñ, sheep
gusna, hunger, (hungry ?); *gusn'um ē*, I am hungry
gūš, ear
gušīdan : *guš-*, to open up, undo
gūšt, meat
gūštī (*girēdan*), wrestling, (to wrestle)
gŭwer, -yèl, calf
gūzak, qūzak, ankle-bone
guzaštan : *guzer-* (v. *gudaštan*), to pass by
gyač, gypsum, lime, plaster
gyafter, gyapter, comparative of *gyap*, bigger; senior man, minor headman
gyagū, v. *gyau*
gyåhīdē, v. *gīyōhīdēh*
gyai, turn (in sequence)
gyalla, flock of sheep or birds
gyap, big, great
gyau, -yèl, brother
gyaugirī, brotherliness, brotherly association
gyer, bald, scald-headed
gyer, cliff
gyerčine, small cliff
gyergyeråk, a kind of lizard
gyēristan, gēristan : *gir-*, to knock up against
gyernīdan : *gyern-*, to make turn round, turn, bring back

χ

χafhūn, suffocated
χåhišt, request
χārdan, χàrdan, χerdan : *χur-*, to eat
χarmin, gathered crops
χårnīdan, v. *χornīdan*
χasum, v. *qasum*, oath
χåstan : *χŭ-, χŏ-*, to wish, ask for
(*χaunīdan*), to make lie down *biχau·an, biχaun* (impv.)
χausīdan : *χaus-*, to lie down

χerīdan : χer-, to buy
χerīdigår, buyer
χift χ., to be deceived, fooled
χīg, skin for holding ghee, etc.
χīmat, v. *qīmat*, price
χīn, hīn, blood
χirift, stupid
χīyål, thought, idea, intention
χizmat, service
χōñ, χån, khan, chief
χōñdan : χōn-, to recite, read
χornīdan, χårnīdan, to scratch
χū, χuv, good
χudå, God
χudå (h)åfiz, God protect you, good-bye
χudåwand, God
χudåwèndī, Godhood
χudoiya, voc. of *χudå*, O God!
χuja, pl. *χujēhå*, merchant
χum, χuᵘm, myself
χunča, bud
χurindigàh, grazing-ground
χurzå, sister's child
χus, himself, herself
χusī, father-in-law, mother-in-law
χuš, pleasant, agreeable
χušχīn, crupper
χut, thyself
χuv, v. *χū*, good
χuzer, v. *quzer*, amount, extent

γ

γusl, v. *gusil*, washing dead body, ceremonial washing

c

čad, v. *kad*
čådur, veil, tent
čåγ, čåχ, čåq, healthy, well, in good condition
čàh, well, hole in ground
čąka, drop (of liquid)
čaknīdan, knock off, strike off
čåχ, v. *čåγ*, healthy, well
čål, (1) bird's nest; (2) hollow place, depression in hills (?)
čåla, fireplace on ground
čamand, meadow
čåᵃmūñ (girēdan), (to suffer from) cold, cold in the head
čan, čand, how much? several; *čand tå*, how many? several
čang, talons, grasp
čapa gul, bunch of flowers, bouquet
čåq, v. *čåγ*, healthy, well
čaqū, small knife
čår, four
čårbūñ, riding animals
čårnīdan, to graze (cattle)
čåršau, sheet, woman's veil
čart, hair worn in a fringe on the forehead
čåst, midday meal, midday
čašma, spring, source
čašnī, percussion cap
čau, report, rumour
čauγūn, v. *čauqūn*
čauqūn, čauγūn, snowstorm, blizzard

čawâsa, staring open (of a dead man's eyes)
čè, či, what ?
čèltuk, growing rice
čendâr, chinar tree, oriental plane
čēr, enclosure wall for stacking unthreshed corn
či, v. *čè*, what ?
čī, -â, thing
čīdan, to pluck, pick
čift, v. *kift*, mountain col
čil, forty
čil, under the arm, armpit
čil a au, puddle of water
čimta, kind of cloth
čīnâkè, because
činauwa, jaw
čirâγ, v. *čurâ*, lamp
čīristan, to drip
čīta, reed screen
čitaur, how ?
čitē, what's the matter with you ?
čosnīdan : *čōsn-* (also *čâsn-*, *čusn-*), to break wind
čū, -w-â, wood, stick
čuftur čīdan (of pregnant woman, *ī zēna čuftur ičīnē*), to have unnatural appetites
čul, stone
čum, hoar frost
čunūñ, such, such as that
čupūñ, shepherd
čurâ, čirâγ, lamp
čurs (⟵ *čè wur as*), what on it ?
čuv(u)kunum (= *či bikunum*), what am I to do ?
čuwâ, pl. of *čū*, pieces of wood, sticks

j

jâ, -hâ, place
jaγila, boy, lad
jahandum, hell
jâhē, v. *jâ*, a place
jâhil, youth, young man
jallât, executioner
jallâv, lamb, male "kauwa", q.v.
jang, battle, war
jâr, shouting, proclamation; *jâr z.*, to raise a cry, an outcry
jarâv, socks
javâv, answer
javōñ, javūñ, juwūñ, youth
jēfa; *jēfadūst*, property; stingy, niggardly
jeldī, quickly
jer, jar, jàr, quarrelling
jēv, pocket
jīk e jīk, cheeping
jīknīdan, to cheep (of young birds in fright)
jilt, leather case
jind, jinn
jinda, courtesan
jirqūl, small leather bag, knapsack
jistan : *j-*, to leap aside, run away
jīyer, liver

jō^u, pl. *jåhå, jahå,* barley
joi·ē, jå(h)ē, v. *jå,* a place
jōñ, life
jōva, juvva, shirt
jufna, wooden basin
juft, pair
jul, pack-saddle
jul o jå, bedding
julåz, apart from, excepting
jumnīdan : jumn-, to shake (trs.)
jūr, kind, sort, manner
justan : jūr-, to seek and find
juvva, v. *jōva,* shirt
juwūñ, v. *javōñ,* young man

y

yå, (oiyå), wå, either, or
yåd, remembrance
yadak, led horse (used in ceremonies)
yaγīn, yaqīn, certain, sure
yaχ, ice
yaχdūñ, yaχdōñ, trunk, chest
yal, coat of woman of better class
yalan, tent wall
yaråχ, equipment (of a horse), arms and equipment
yasīr, v. *asīr,* prisoner
yašnādan (yàšn-) : iyàšn-, to recognize
yē, yè, ya, yek, one
yekī, yèkī, one (of . . .), the one
yū, yǒ, pl. *yūnūñ,* this (pron.)
yūz, sort of wild cat

t

tadåruk, arrangements, preparations
ta^a*δa, ta*^{a}*da, tahda,* board, splint
tåfa, v. *tå·ifa,* tribe
tah i på, sole of foot
tahda, v. *ta*^{a}*δa*
tahl, tàhl, ta^h*l,* bitter
tai, half of a donkey- (etc.) load
tai (i), into the presence of, to
tå.ifa, tåfa, toi·ifa, tribe
tainīdan : tain-, to shake (a tree for fruit)
tåjuv, surprise
tak, side of
tàk, tak, alone
takūñ, knocking, shaking
talav, claim
talma, mud
tang, tight
tang, saddle-girth
tåpū, clay receptacle for grain
tapūnča, pistol
tår k., to lose (e.g. children by intentionally abandoning them in an unfamiliar place)
tår, w.b., to go astray, get lost (of animals)
tarakistan : tarak-, to split, crack
taråšīdan, v. *tåštan*
tarka, switch, wand
tarsastan, v. *tersistan,* to fear
tart i gå, cow-droppings

tāsīm, trouble, worry
tåsistan, to choke (intr.)
tasχēr, fault, misdeed
tåsnīdan, to strangle
taš, fire
tåšīdan, v. *tåštan*
tašt, salver, tray
tåštan, tåšīdan : tåš-, to cut, trim
tåta, pl. *tåtiyèl*, paternal uncle
tau, fever
tauwa, (1) cliff (?); (2) girdle for baking bread
tauwistūñ, summer
tåwūñ, shining
tē, tī, eye
tèk, lower leg
tēχ, blade of knife
teristan : ter-, to be able (to)
ters, fear
tersistan : ters-, to fear, be afraid
tēz, sharp
tī, v. *tē*, eye
tī, (small quantity ?); *yè tī au*, a little water
tīf z., to sprout (of young corn)
tīg, forehead
tīka, bit, fragment, morsel
tikē, support, prop
tīl, young (of animals)
tīl i sigū, puppy
tīl i χirs, bear's cub
tīl i gurba, kitten
tīl i zan, young wife
tinjak, kind of child's cradle made of reeds
tīr, arrow, shot, ro ling-pin
tīra, section of a tribe
tīrē, pedigree (adj., of animals)
tišna, thirst, thirsty (?)
tišnī, outside of throat
titarg, tiderg, hail
tŏ, v. *tū*
toi·ifa, v. *tå·ifa*, tribe
tōm, tum, tu^h^m, seed; savour, flavour
tōrīk, dark
tū, tŏ, thou
tū, room, building
tuf, spittle
tufang, rifle, gun
tūhī, small kind of partridge; *sīsī*
tukistan : tuk-, to drip
tūloyī, water-skin, *mashk*
tum, v. *tōm*
tu^h^m, v. *tōm*
tumbak, small drum
tund, swift
tur, cf. *kohtur*, (1) road; (2) (*wand*) *wå tur*, (sent) rolling down
tūr, wild, savage (of animals)
tūra, -yèl, jackal
turba, nosebag, etc.
turna, women's side locks which hang down their cheeks. Cf. P.Ar. *turra*
turra, mountain track
turuš, sour
tūša, food for the journey

d

då, *-yèl*, mother
da·å, *dahå*, prayers, petitions to God
dabba, leather powder-flask
dådan : *d-*, to give
dafer, opportunity (*furṣat*)
dah, *dàh*, ten
-dåh, -teen (ten)
dahå, v. *da·å*, prayers, etc.
dåhūñ, v. *duhūn*
dahwå, *dahwa*, custom, practice
dain, obligation (moral)
daiyūs, cuckold
dåk (poet.) for *då*, mother
dål, black vulture
dålū, *dōlū*, old woman
dam, edge of a knife
damåq, good spirits, *bē damåq*, out of spirits
dåq, (brand of) sorrow, grief
dåqil, inside
dår, *dār*, tree, log
dåryah, head of the police
dås, sickle
dast, hand, arm, fore-leg
dastjalau, whip thong fastened to the end of reins
dåštan : *dår-*, to possess, have
dau·anīdan, to run
daur e, around (prep.)
daurī, platter, tray
Dauwīt, P.N. David, *Dā·ūd*
dawå, v. *dowå*
dēg, *-å*, cooking pot
derd, pain
derd-, v. *dēristan*
derf, dish, vessel
dering, clanging
dēristan : *dēr-*, to tear, rend (trs.), *derd ē*, it is torn
derrahdan, to go out, *āftau derrahd*, the sun set
derrau, (going out), *āftau derrau*, sunset
dēv, *dīv*, devil, demon; mad
dī, smoke
dīčī, small cooking pot
dī·år, *dīyår*, (sight), *dī·år gudan*, to say, think, to oneself, to suppose
dīdan : *bīn-*, *wīn-*, to see
dīdår, visiting (a person)
didū, *diδū*, *-yèl*, sister
dī·er, v. *dĭyer*
dil, heart, belly
dīl, submissive, obedient
dīm (*Dīnārūnī*, dial.), v. *dīn*, tail
dīn, tail
dīndå, behind
dindador, (well) ribbed (up)
dindūn, tooth
dīr, late
dīr, distant
diraus̆, cobbler's awl
dirist, right, well
dīsistan : *dīs-* (intr. + *ba*), to join (someone)
dišmanī, hostility, enmity
dišmūn, abuse
dīya, foresight (of rifle)

dĭyer, dī·er, other, another
diz, fort, castle
dŏ, two
dōᵘdan : dūš-, to milk
dōᵘδan : dūz-, to sew
dōδer, dōder, dohader, pl. *dōrgèl, dōrgyèl, dōryèl*, daughter, maiden, lass, unmarried girl
dohader, v. *dōδer*
doiya, v. *då*, O mother! O daughter
dōlū, v. *dålū*
dōñistan, dūñistan : dūn-, to know
dōrgèl, dōrgyèl, v. *dōδer*
dōrγūn, women's quarters or apartments
dōrī, dårī, drug, medicinal herbs
dōrke, the girl
dōryèl, v. *dōδer*
dōvūñ, duwūñ, lower side of . . .
dŏwå, dawå, -yèl, son-in-law, bridegroom
dõwist, pret. of *dōñistan*
dū, sour milk
duhūn, mouth
dūl, wide watercourse, valley
dum, hunter's net
dūnå, wise
dŭng, noise
durišt, coarse
durråj, black partridge
durō, untrue, lie
dūst, friend
dūstī, friendship
dūš, last night
dūwã, boil
duwūñ, v. *dōvūñ*
duz, thief, robber
duzī, theft, robbery

P

på, foot, leg; hind-leg of quadruped
på, at the foot of
pah, v. *pas*
pahn, pān, wide, broad
pahrēz, abstinence
pai, track
pai, pei, "tendo Achillis"
painīdan : pain-, to measure
paiwand, joint
paiya, fordable; *bē peiya*, unfordable
pal, plait of a woman's hair
pān, v. *pahn*, wide, etc.
pandašt, wide open plain
pandau, (inflated?), *aupandau*, blown out with water (as a drowned body)
pang, talons
panj, panč, five
pànj, talons
panjå, fifty
par, ridge of a mountain
pår, past year
Parvēz, the Pleiades
pas, pah, (*pai*), then, well then
-pas, impv. of *pōᵘδan*, *bipas*, cook! *mapas*, don't cook!
pås, bark of a dog

pasχōñ, food left over from a meal
pas-manda, leavings, what remains over
pašχa, fly
pašīmūñ, v. *pèšīvūñ*
pašm, wool
pα̊zan, *-ūñ*, ibex
pēⁱ, fat (n.)
pēpèhīn, fat and juicy, chubby
pērα̊r, the year before last
perī, fairy
pēristan : *pēr-*, to fly
perū, scrap of cloth, rag
perwerišt, rearing, cherishing
perzīn thorn bushes
pēsa, piebald, pied (v. *kalα̊*), *do kaluma šàh pēsa*, two words in black and white, i.e. a short writing, written paper
pètī, *patī*, bare, plain ; *pα̊ pètī*, barefoot ; *šūlα̊ pètī buχurē*, that he should eat plain soup
pètīr, *nūn a pètīr*, a kind of bread in thin sheets like paper
pèšīvūñ, *pašīvūñ*, *pašīmūñ*, repentant
pēšn-, *pēžnīdan*, v. *pīčnīdan*
pī·α̊, *-yèl*, man, individual ; *pī·α̊hē*, a man ; *pī·α̊ke*, the man
pīčnīdan, *pēžnīdan* : *pēžn-*, *pēšn-*, to roll up (trs.)
pil, bull (of 3 or 4 years)
pīl, money
pilang, *-ūñ*, leopard
pilištuk, swallow
pilīta, " match " of matchlock
pirnα̊kī, fledged, just able to fly ; cf. Kn.P. *parākī*
pistūñ, teat
pistūñak, nipple of a gun
piškil, goat and camel droppings
pīškinα̊dan : *pīškin-*, to sprinkle
pōᵘδan : *paz-*, to cook, impv. *bipas*
pō·īdan, to watch
poi·īz, autumn
po·īz, v. *poi·īz*
pōᵉn, *pōδen*, 3rd pl. pret. of *pōᵘδan*
puf, lungs
puhl, v. *pul*, bridge
puχα̊rī, fireplace (in wall)
pul, *puhl*, bridge
pulα̊d, steel
pūnzdα̊h, fifteen
pur, full
pūr, kind of sandgrouse (?)
purs, inquiry
pūspur, muzzle-loading
pūst, skin
pušχα̊v, plate
pušt, back
pušta, a bundle (as of firewood) for carrying on the back
putul, beetle

b

bå, ba, with
bå yek, together
bača, baby, child
bad, bad, evil
båd, wind
bådinjŭ, egg-plant
badšilk, evil-looking, ill-favoured
bāftan : bāf-, to weave
baγal, under the arm, (at the) side (of)
bāγam tāla, wild almond
bahår, spring-time
bahīg, bihīg, -yèl, daughter-in-law, bride
bahr, bàr, bar, share
båhum, v. *boyam*, almond
bahūñ, black goat's hair tent
bainŭm, v. *bēnŭm*
bāχājā, grandfather
baχd, v. *baχt*
baχšīdan, to bestow
baχt, fortune, luck
bålå, up, upwards
bålanda, bånda, bird
balg, leaf (of tree)
balīt, evergreen oak
bålišt, pillow
båluq, of age, adult
bånda, v. *bålanda*, bird
bang, hail, shout
bar, bàr, v. *bahr*
bår, load
baraqišt, glittering (n.)
(i)barēzn-, v. *birištan*
barf, berf, snow
barq, lightning
bastan : band-, bènd-, wand-, to tie, fasten, close
bàšīdan, v. *baχšīdan*
bat, v. *bad*
bau, pl. *-yèl, båwå*, father
båv, main tribe
båwå, pl. of *bau*, q.v., term of address to elders, sirs
bazg, baž, unirrigated cultivated land
bāzè, after (prep.)
båzī, v. *bōyī*, upper arm
båzistan : båz-, to dance
bāzū, after that
baž, v. *bazg*
bē, without
bē, bī, bībī, lady (title)
bē·år, v. *bī·ār*; also impv. of of *avērdan*, q.v.
bē·au, impv. *avēdan*, q.v.
bēd, bēδ, willow
bēd (bēδan : bēz-), he sifted
b'ēl, impv. *àštan*, q.v.
bēnŭm, bainŭm, defamed, brought into disrepute
bēnumī, ill-fame, disgrace
bē·ōr, impv. *avērdan*, q.v.
berd, bard, stone
bēyaš, impv. *àšnīdan*, q.v.
bī, v. *bē*
bī·å, impv. *avēdan*, q.v.
bī·år, bē år, bīdår, awake
bībī, v. *bē*
bidal, guide

bīdan, bīδan : bū-, to be
bīdå̊r, v. *bī·å̊r*, awake
biδī, 2nd sg. pres. subj. *då̊dan*, thou mayest give
bīg, kid, young goat (male)
bigyer, impv. *girēdan*
bīhūšī, unconsciousness, being insensible
bilå̊, bilå̊ k., lost, to lose
bilå̊z, flaming
bilīk bilīk k., (of fire), to flicker, burn low
bīn, v. *bīdan*, they were
binauš, violet
bingišt, sparrow
binyer, binyèrum, etc., v. *niyaštan*
birištan : barēzn-, to roast
bista, pp.c. of *wastan* (?), lying about
biyer, impv. of *girēdan*
boyam, almond
bōyī, bå̊zī, upper arm
bōzī, game, play
brinj, rice
bū, smell
bugo, impv. of *gudan*
bugudert, impv. of *guzaštan*
buh(u)ristan, to break, break up (intr.)
būñ, roof
burdan : ber-, wer-, to carry off
burg, eyebrow
burīdan : bur-, wur-, to cut off
būsīdan : būs-, to kiss
buttē, -yèl, maternal aunt
butulma, trunk of a tree, log
buz, female goat
buzγå̊la, kid
buzmuč, kind of lizard, "goat-sucker"

f

fahl, with young; *må̊yūn ba fahl bīd*, the mare was in foal
faχfūr, china-ware
fals, season
fāmīdan, fahmīdan, to understand
få̊š; rå̊z få̊š k., to give away, divulge secret
ferå̊rī, fugitive, outcast
fīčistan, to fly out of, fall out of
fiχå̊rī, puχå̊rī, fireplace (in the wall)
firg, firk, thought, reflection
firišnå̊dan, v. *fišnå̊dan*
firk, v. *firg*
firr d., to fly off
fišang, cartridge
fišnå̊dan, firišnå̊dan : fišn-, to send
fīzūr, small boil
fuja k., to die a natural death
furōuδan : furūš-, to sell
fūta, turban

w, v

wå̊, let it be; *muwå̊rik wå̊*, may it be blest (to you), form of congratulation

wå, v. *wō·istī*, it is necessary to, must, should, ought to
wå, yå, either, or
wå, wā, wō, with, along with
wå bå yek, together
wå-, wā-, wŏ-, verbal prefix
wādē kē, at the time when
wafå, good faith, fidelity
wåhū k., to establish oneself, acquire power
vak, time
waχt, time
wålå, up, upwards
wålauhistan : wålauh-, to become quiet (of a child)
wålaunīdan, to quiet (a child)
wåloi·ī, above
wåloyi, v. *wåloi·ī*
walsahat, connection, uniting with (by marriage)
-wand, ending of some tribal names
vandan, wandan : van-, vèn-, to throw, hurl
vang murda, dead of starvation
wånum k., to give instructions to some one; tell some one how to proceed
war, breadth
wårgàh, camping-ground
wåstādan : wåst-, to stand, halt
wastan, vastan : iyŭft-, to fall
wåsti, v. *wō·istī*
wåz, open
wil, loose, at liberty, released; *wil k.*, to let go
wilikī, for no good reason, without cause
wō, v. *wå*, prep.
wŏ-, v. *wå-*, verbal prefix
woburīdan : -bur-, to separate (combatants)
wō·istī, wåstī, v. *wå*, it's necessary that, must
wō i bīdan, wå i bīdan, wā bīdan : -bū-, to become
worīna, contrary
wulå^a^t, wulåt, country
wur, on, upon; *wur'm*, on me; *wur't*, on thee; *wur's*, on him
wur-, verbal prefix
wurāstan, wurahstan : wurāh-, to fall down
wurčardan, to climb up
wurēs, goat's hair webbing (for tying up donkey-loads, etc.)
wuristådan : wurist-, to stand up, rise up; *wurē*, 2nd sg. impv., get up!
wuryandan : wuryan-, to fling down (same as *wuryåndan*?)
wuryåndan : wuryån, to snatch away
vurzå, ox

s

sa, sag, dog, acc. *saina*; pl. *sayèl, saiyèl*
så, clear (of sky, weather, etc.)
sa·åv, v. *så·iv*
sad, hundred
isåδ, 3rd sg. impf. *såχtan*, q.v.

saf, line, row
sāftau, shade from the sun
sag, v. *sa*, dog
sahåv, v. *så·iv*
så·iv, *såᵃv*, *såv*, *sa·åv*, *suhåv*, *sahåv*, master, owner
sako, now
saχt, hard, severe
såχtan, to make, construct
saχv, roof, ceiling
sål, year
sålēl, clear sky, (clear night ?); *šau sålēl kerd*, it cleared up at night
salumat, safety
sanger, "sanger," stone breast-work
sangīn, heavy
sar, head
Sardau, P.N. "Cold Water"
saur, sneeze
sauz, green
såᵃv, *såv*, v. *så·iv*
savēl, moustache
savik, light
se, *sè*, three
sè, v. *se*
sēristan : *sēr-*, to creep
serwåz, soldier
sēⁱsta(n), kind of fruit, the size and colour of apricot but with four stones
sī, for, for the sake of; *sī če*, why ?
sī·år, v. *suwår*
sift, stiff, firm
sigū, puppy
sīlå, hole
sind, age
sinjid, kind of jujube (?) tree and fruit
sivak, v. *savik*
sīzan, needle
sōᵘδan : *sūs-*, to burn (intrs.)
sohvat, conversation
soya, shade
soyīdan : *så-*, *soiy-*, to rub down
sudå, noise
suhåv, v. *så·iv*
sulo, counsel
sum, hoof
-sūñ, their, them
sūpal, cuckold (?)
sur, v. *suʰr*
sūr, saline, brackish
suʰr, *suᵘr*, *sur*, red
suråγ, *suråχ*, clue
surfa, cloth on which flour is put when going to be mixed with yeast to make bread
surma, antimony
sūst i jau, barley chaff, bran (?)
sutul, donkey droppings
suv, morning
suvà, to-morrow morning
suwår, mounted, a mounted man
? : *sūzan-*, to burn (trs.), destroy by fire

Š

šàh, black
šåhīn, hawk
šak, splinter; *do šaka k.*, to split in two
šaχs, *šasχ*, person, individual
šasχ, v. *šaχs*
šat, lake
šau, night
šauχī, night attack
šaulår, trousers
šauwī, pertaining to the night
šèraverē, bad talk, evil counsel (opposite of *naṣīḥat*)
šermūnda, abashed, put to shame
šī k., to marry (a husband)
šikål, shikar, hunting, game, quarry
šilk, appearance
šīr, milk
šīr, lion
šīrbō(h)ī, *šīrbå(h)å*, price paid in kind to a girl's parents by her fiancé as the equivalent of the milk given her when a baby by her mother
šiš, *-ūñ*, louse
šīšak, 2-year's lamb
šīwand, *šīvan*, mourning, lamentation
šōm, *šuʰm k.*, to plough
šōña, comb
šuγl, *šulγ*, business, work
šulγ, v. *šuγl*
šūlwå, *šūlå*, form of cooked food, kind of soup (?)
šŭm, evening meal
šuʰm, v. *šōm*
šūn, shepherd
šūn, shoulder
šŭndan: *šū·w-*; *wåyakšundan bè's*, they attacked him in a body; *dast baγal šundan*, to swim
šuštan : *šūr-*, to wash

Z

-zå, born of . . . , sprung from . . .
zaf, *zaft k.*, to appropriate, take
(i)zåha, 3rd sg. pres. *zō·īdan*
zåhīda, pp.c. of *zō·īdan*
zahla, bile (?)
zahm, *zàhm*, wound
zahmdår, wounded
zaidan, v. *zēⁱdan*
zaχås, seeking of a woman in marriage; *zan zaχås k.*, to seek etc.
zål, lamenting
zàmand, tired
zamèndī, tiredness, fatigue
zangāl, leather leggings
zangehistan : *zangeh-*, to glitter
zangèl, v. *zēna*
zaur, rough, coarse
zè, *zi*, *ze*, from, (out) of
zēⁱdan : *zan-*, to strike

zēna, pl. *zangèl*, wife, (married) woman
zēra bi zēra, little by little
zērau, treachery, malice
zerda, cliff
zering, tinkling
zi, v. *zè*
zī, quickly
zīn, saddle
zinda, living
zindē·i, life(-time)
zingī, "Dīv i Siyāh," a black demon
zinjīr, chain
zīter, more quickly, sooner
zīwåla, across to this side
zoi·īd, *zō·īd*, v. *zō·īdan*
zō·īdan : zåh-, to give birth to, bear
zōñ, *zōᵘñ*, tongue
zŭmīñ, ground
zūñwī, *zūñī*, knee
zŭwåla, across to that side

l

lačak, woman's cap
lačar, stingy
laγa, kick
laγam, bridle
låγir, thin, in poor condition
lahåv, quilt
lai, "gilīm," woven rug
laj, jealousy, malice
lål, dumb, smooth (of cliff)
(*lam*), *wo lam*, down, downwards
låmerdūñ, men's quarter's, public part of a house, opposed to *durγūn*
lās ; *sag i lās*, bitch
lāš, *låš*, dead body
lat, tent-cloth
lau, lip
laûdaga, shivering
lēlaq, stork
lēva, mad
līfau, flood, torrent, sudden spate
lik, (1) old cloth, rag ; (2) ear of corn
līl, barrel of gun, etc.
līla, fine, delicate
līlūrī k., to bind a baby up in swaddling clothes
linda, a full *hambūn*
linga, leg ; one of a pair ; half of a mule-load, etc.
list; list wur't nahåd ? are you feeling less pain ?
listan : lēs-, to lick
līš, bad, evil
lišk, bough, branch
livīna, miller
lōᵘδ, stripped, naked
lumbar, buttocks
lūn ; sag ba lūn ē, the bitch is on heat

m

må, female
må(*h*), month
måδūn, v. *måyūñ*, mare

mắča, female ; *qåtir i mắča*, female mule
màh, moon
måhī, mōhī, -yèl, fish
mai·as, mayas, bee
mail, liking, desire
mailis, assembly, meeting
mainå, cloth worn by women over the head
maiyår, neg. impv. *avērdan*
maiyau, neg. impv. *avēdan*
makinīdan, to bleat
makiništ, bleating
mål, property, camp
mallah k., to swim, bathe
malåka, angel, heavenly being
mallåk, ladle
mallār, tripod of sticks
malk i mīt, the Angel of Death
måmắča, midwife
månan, månind, like, resembling
māndan, mandan, màndan, to remain
månind, v. *månan*
måsil, a commissioner or delegate of the Khans (= Mn.P. *māmūr*)
mašhūr, màšhūr, well-known, generally known
måstan : mål-, to rub
matal, story, parable
matlav, desire, matter
matråχ, club
mauhūr, broken undulating ground
maur, meadow
mayas, v. *mai·as*
måyūñ, moiyūn, måδūn, mare
måza, level ground among hills
mazåqa k., to grudge, stint
mazg, brain, brains
mē(h), -hå, peg
mēminūñ, pl. guests
mē(h)mūnī, entertaining guests
mer, perhaps, one would suppose that . . .
mēra, mīra, pl. *mērgyèl, mīrgyèl*, husband ; married men, men
mèrabūnī, kindness
merg, death
mērgyī·å, drug given to unloving husband to make him go mad
mēš, ewe
mī, pl. *mīyå*, hair
milišt, appearance; *bad milišt*, of evil appearance
mils, like, resembling ; *mils na dårē*, she has no peer
min, in the midst of, among
mingū, (said of) one who talks through his nose
minjå, between
mīra, v. *mēra*
mirk, elbow
mirs, copper
mirzang, eyelash
mirzī, kind of nuxud, pea
mistan : mēz-, mīz-, to urinate

mīsum, season
miz, *mizd*, wages
mŏ, v. *mŭ*
mohr, *mōr*, seal
moiyūn, v. *mâyūn*
mŭ, *mŏ*, I; acc. *muna*, *mune*, me
muč i pâ, ankle
mudā·i, v. *mudē·i*
mudē·i, adversary, opponent, complainant
muft, *muf*, gratis
mūl, "ami," paramour
mūlāstan, *imūlâ*, to wither, it withers
murdâl, carrion
murγ, bird, fowl
murxas, permitted, dismissed, allowed to go away
mūrišt, shivering and shaking
mŭrīz, small ant
murwat, generosity
must, fist
musta, grip, handle of knife
mūšk, mouse
muwârik, blest

n

na, *nē*, *neg. part.* not
nâ, neck
nâ-, *neg. prefix*
nâf, navel
nafer, person, individual
nāγulâ, evil, unruly, difficult
nahâdan, *nihâdan* : *n-*, to set, place
nahang, near
nai, reed
naijīra, reed brake
naišīt, reed "penny-whistle"
nâlâj, without remedy
nalγ(ī), (a) story
nâlmakī, saucer
nar, male
nâranj, bitter orange
nâringī, "tangerine" orange
nasx(ē), (a) defect, blemish
naud i xurmâ, matting bundle of dates
navīdum = *na bīdum*
navīt = *na bīd*
nawa, (grandson), descendants, offspring
nawad, ninety
nazdīkī, neighbourhood, vicinity
nē, neg. particle v. *na*
nēⁱδ (*hèdan*, to be), there is not
nēhr, *nēⁱr*, semblance; *ba nēhr i*, in the likeness of, resembling
nē·īdum = *na dīdum*
neⁱr, v. *nēhr*
nerix, market rate
nihâdan, v. *nahâdan*
nihâyat, limit, extremity
nihēv, shout, hail
nihoiyat, v. *nihâyat*
nīla, grey (of horse)
nīmbūl, lime (fruit)
"*nīm-iškau*," v. *iškau*

niqba, (?), *niqba ba xus dåd*, he gained control over himself
nisp, nisb, nisf, half
nišāndan, to seat, plant; 1st sg. pres. *inišowum*.
nišastan : nišin-, to sit down
nišxār, coarse food left over by a horse
nišōñ d., to point out, show
niwak, salt
nĭyå, in front, ahead
niyåštan : niyer-, look, look at
nōlγ, nulγ, sweetmeats
nū, new, fresh
nūč, v. *nuk*, point
nuft, nose
nuk, nu^{i}k, nūč, point (of a thing), beak
nuxud, small kind of pea
nuxūn, nail (of finger, etc.)
nūñ, bread
nūñzdåh, nineteen
nurγa, silver
nūzdīn, colt of 2½ years

r

rad w.b., k., pass on, clear out (intrs. and trs.)
rā^{a}dan, rahdan, rā^{a}δan : ruv-, riv-, rav-, r-, to go
rafēq, friend, companion
rag, vein
ràh, rāh, road
rāh, v. *ràh*
rahdan, v. *rā^{a}dan*
raxt, -å, clothing; *raxtå i xum*, my clothes
rama, herd of horses
rang, colour
rasīdan : ras-, to arrive, reach
rāst, råst, straight, true
rāst k., to construct, make
rau^{u}na, rawūna, starting off
rawā k., to bring to pass
rawūna, v. *rau^{u}na*
rayètī, acting as a cultivator
rē^{i}δan : rēz-, to pour, spill, pour down on (trs. and intrs.)
rēg, sand
rērèhīn, all covered with dung
rēsistan : rēs-, cf. *rē^{i}δan*, to pour down on, attack
rī, face, surface, top (of)
rikåv, stirrup
rinde merd, 'cute, unscrupulous man
rīš, beard
rīša, root
rīt, moulted
rōγan, clarified butter, ghee
rōh, ridge of a hill; *wå rōh*, up above
rū, tin
rūd, child; *rūdum*, oh, my child!
ruftan; *mašk e ruft*, she filled the water-skin (with water)
rū·īn, entrails
rūñ, thigh
rundan, rōndan : rōn-, to drive

rūnikī, crupper band
rūwå, fox
rūz, day

h

håčuq, in love, enamoured; *håčuq i f.k. wō i bīd*, he (she) fell in love with so and so
haf, *haft*, seven
haftåd, seventy
håga, *hoya*, egg
hai, continually (gives sense of going on repeatedly doing something)
Haivullåh, P.N. Ḥabīb Ullāh
hajdah, eighteen
håik, earth; *håikas kerdan*, they buried him
håkistūñ, burying-ground
håkum, Governor, ruler
hål || *xål kandan*, to tattoo
hallåj, cure, remedy
hålū, maternal uncle; also a form of familiar address
halum, "arzan," millet
hama, all
hambū̃, goatskin bag for flour, etc.
hamī jūr hunē, (it) is just like this, just thus
hamīyo, *hamyo*, this very, this same one
hamiyūnē, (it) is just this
hamuhō, *hamuhū*, that particular one
hanas, panting
handistan, to laugh
hanī, yet
hanjila, nuptial chamber
hår, mad
hår, thorn(s)
hara, mud
harika, forked log used for anchoring tent rope; heavy stones are placed on it
hars, tears
hašt, eight
haul, outcry, row
haulå, sweetmeats
havdåh, seventeen
havīr, yeast, dough
hawål, circumstances, state of affairs
hawer, information, news
hēčī, *hīčī* (. . . *na*-), nothing
hèdan, *hèδan*, to be, exist (only in pres. tense *hèd*, is, etc.)
her, every
her, donkey
her dōñ, both
hērmū, pear
hēš, plough
hēš, *kēš*, v. *qum*
hēškes, *hīškes*, no one
hīčkum (*sūñ*) + *na*, no one (of them)
hī(j)jå, no where
hīn, blood
hīrd, small, fine (of powders, etc.)
hīškes, v. *hēškes*
hištan, v. *àštan*

hīva, firewood
ho kè, hu kè, he who
hōña, hõwa, house
hõwa, v. *hōña*, house
hoya, v. *hå̄ga*
hoyīna, cooked eggs (fried on both sides ?)
hul, ashes
hum, also
huⁱm, hukm, order, command
humså̄, neighbour
huner, skill, cleverness
hunūñ = *ūnūñ*
huq z., to vomit
hūr, large saddle-bag, paniers
hūš, intelligence
hušk, dry
huwå̄r, hawå̄r, level, quietly

II. THE BADAKHSHANI AND MADAGLASHTI DIALECTS

INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zībak in Badakhshān. They found employment with the Mīr i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiatan on the Malakand–Chitrāl road in Dīr territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows :—

Asākåluk
Ustå Qurbån
Shakar
Ustād Muråd
Shīr Muhammad

The last-named, Shīr Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasīm, son of Laṭīf, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtīs are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamīr region.

It is probable that they are very similar to "Kābulī Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as:

M.	*alaxšå*	jaw
B.M.	*lakīk*	finger
B.M.	*fårīdan*	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

Contractions

The following contractions and abbreviations have been employed:—

a.	adjective.
adv.	adverb.
Afγ.	Pashtū, the Afghān language.
B.	Badakhshānī.

Bχ.	dialect of Modern Persian spoken by the Bakhtiārī tribes of S.W. Persia.
Gabrī	Modern Persian dialect, spoken by the Zoroastrian (Zardushtī, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrālī language.
M.	Madaglashtī.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
š.	šudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalwa̍*.

ñ denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

‖ between two forms denotes that they are recorded variants of the same word.

* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

PHONOLOGY

1. The ordinary vowel sounds in Badakhshānī and Madaglashtī are:—

å	as in	law	I.P.A. symbol	ǫ: ǫ
ā	„	far	„ „	*a a*:
à	„	cat	„ „	æ
a	„	but	„ „	ʌ
-a / *-ah*	the same as *ā* but shorter			
e	as in	her	„ „	ə
ē	„	date (Scots)	„ „	e (Scots)
è	„	death	„ „	ɛ
ī	„	machine	„ „	i:
i	„	pin	„ „	ɪ
ü	varying between French *ému* and *peur*		„ „	y to œ
ū	as in	loop	„ „	u:
u	„	put	„ „	u
ō	„	mote (Scots)	„ „	o (Scots)
o	„	not	„ „	ɔ
ai	„	die	„ „	aɪ
au	„	howl	„ „	aʊ
oi	„	boil	„ „	ɔɪ

˜ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of *è* and *ü*, which are not found in Standard Persian, and of *ē* and *ō*, which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e. *ē.i* and *ō.u*, as in *dē.it* (date), *mō.ut* (mote).

2. å, ā.

å is in both dialects the commonest pronunciation of etymological *ā*, but *ā*, *o*, and *ō* are also heard,

ā principally in M. *o* might frequently be more correctly represented by *å*, the short of *ā̊*, the actual sound lying between *ā̊* and *o*.

n and *m* do not exert as strong an influence on a preceding *ā* as they do in many dialects of Mn.P. and even in O.C.P.

ā + *n* is usually pronounced *ā̊n*, sometimes *ān* and *ōn* or *on*, but seldom *ūn* as in vulgar O.C.P. We have, however, M. *nūn* against B. *nā̊n*, nā̊̃.

In general the tendency for *ā* to become *ō* appears to be stronger in M.; cf.:

M.	*rōn*	B.	*rā̊n*
M.	*bōm*	B.	*bā̊m, bā̊ng*
M.	*jürγōt*	B.	*jurγā̊t*

3. a, e.

(*a*) *a* and *e* are fairly constant, though occasionally influenced by a neighbouring palatal or *n*:

B.	*čimča*	M.	*čamča*
B.	*pānj*	M.	*pànj*

-*a* + *m* is usually -*am*, but sometimes -*um* as in the ordinals:

B.M. *čā̊rum* fourth

Before *r* the sound is usually *e*.

(*b*) *a* is sometimes replaced by *ā* in B., e.g.: *āsp* ‖ *asp*; *langārī* ‖ M. *langarī*; B.M. *guzāram* for Mn.P. *guzaram*, I pass by; on the other hand, B.M. *guzaštan* for Mn.P. *guzāštan*, to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(*c*) *e* = Mn.P. *ŭ*.

B.	*kerta*	shirt	Mn.P.	*kurta*
B.	*mēxeran*	they eat	„	*mīx*ᵛ*urand*
B.	*merγ*	fowl	„	*murγ*
M.	*mürγ*			

B.	*siperz*	spleen	Mn.P.	*sipurz*
M.	*xerd, xèrtīk*		„	*xurd*
M.	*de*	two	„	*dū*
B.	*du, do*			
M.	*ne*	nine	„	*nuh*
B.	*nū*[h]			

Compare B.M. *murd*; B. *mēmbera,* M. *mīmerad* with Mn.P. *murd*; *mīmīrad,* where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imèrīt,* which similarly fails to correspond to the Mn.P. *mīmīrad.*

4. ē.

(*a*) *ē* = Mn.P. *ē* (O.C.P. *ī*), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the *ē* sound is generally preserved, while in M. it is usually changed into *ī* as in the present-day speech of Persia:

B.	*bēd*	M.	*bīd*	willow
	bēl		*bīl*	spade
	bēmâr		*bī*[h]*mār*	ill
	dēg		*dīg*	pot
	mē-		*mī-*	verbal prefix pres. and imperfect tenses
	safēd		*safīd*	white
	sē.ū		*sī.ū*	apple
but B. and M.			*gurēxt- : gurēz-*	to run away

(*b*) M. $\bar{e}.i = \begin{cases} -\bar{a} + i \\ -ah + i \end{cases}$

bē.i = *bah* + *i*	to
deri.ē i kalân	a big sea
xânē i xidaš	his own house

(*c*) *ē* replaces *ā* in:

B. *χēstam* Mn.P. (*ber*)*χ*[v]*āstam* I rose up

probably, however, owing to the analogy of the present base *χēz-*, Mn.P. (*ber*)*χēz-*.

The M. is *werχistam* : *werχīz-*.

(*d*) B. *ē* = M. *ya-* in B. *ēla*, M. *yală*, open.

(*e*) *ē* alternates occasionally with *ai* :

B.M.	*baital*	horse, mare
M.	*bētalča*	filly (?)
M.	*bē.i, bai.i*	Mn.P. *ba, bi*, to

5. è.

This sound occurs occasionally in place of *a*, *e*; *ē*; *u* and *i*(*h*):

B.	*mēbēzam*	I sift	*bibèzīn* !	sift !
B.	*čè, čē ?*	what ?	Mn.P. *čih ?*	O.C.P. *či, čē ?*
B.	*dèk, dēg*	pot	Mn.P. *dēg*	O.C.P. *dīg*
M.	*dīk, dīg*			
B.M.	*kèrra i asp*	foal		cf. O.C.P. *kurra i asp*
B.	*χèrdīm* ‖ *χürdīm*	we ate		Mn.P. *χᵛurdīm*
M.	*χürdīm*			
B.	*mèz*	table	Mn.P. *mēz*	O.C.P. *mīz*
B.	*tèz*	quick		O.C.P. *tīz*
M.	*tèz, tīz*			
B.	*mētèm*	I give	Mn.P. *mīdiham*	
B.	*kün-, kin-, kèn-*, pres. base of vb. to do, Mn.P. *kun-*			

6. ī.

(*a*) *ī* corresponds to Mn.P. *ī*, O.P. Av. *ī*.

B.M.	*šīr*	milk	Mn.P. *šīr*

(*b*) *ī* occurs sometimes in place of, or alternating with, *i*:

B.	*ĭmrūz*	*bīråder*	*χatārīk*	*na tonīstum*
	berīnj	*jīger*	*mīs*	
M.	*bĭsi.år*	*dĭl*		

(*c*) *ī* = Mn.P. *ē*, O.C.P. *ī*.

This equation is chiefly found in M.

B.	*bēl*	M.	*bīl*
	dēwål		*dīwål*
but	*hīzum*		*ēzum*

(*d*) *ī* = Mn.P. *-ih*, O.C.P. *-ih-*, *-ē*.

B.	*mētī.a*	M.	*mīdīʰad*	Mn.P.	*mīdihad*
	sè, *sē*		*sī*		*sih*

(*e*) *ī* = Mn.P. *u*.

B.M.	*dīnyå*	Mn.P.	*dunyā*	
B.M.	*jīl*		*jul*	Hindu-
B.	*jül*			stānī *jhūl*
M.	*šīt*, *šīd*		*šud*	
(B.	*-u-*, *-ü-*, *-i-*)			
B.M.	*šīš*		*šuš*	

(*f*) B. *čådīr*, *čådēr* may be compared with Gabri *čuwēr*. The O.C.P. is *čåder*, *čådur*.

M. *tsåder* may be compared with Afγ. *tsādar*; and M. *tsader* (if the form is correct) with Hindustānī *čaddar*.

(*g*) The change *ū* → *ī* common in many dialects of modern Persian (e.g. Bχ. *dīr* = *dūr*, far) has not been noted either in B. or M.

7. i.

(*a*) *i* = Mn.P. *i*, O.C.P. *i*.

B.M.	*pider*	Mn.P.	*pidar*

(*b*) *i*, as an alternative with *ü*, = Mn.P. *u*.

B.	*mēkinem*, *mekünem*		Mn.P.	*mīkunam*
M.	*mīkinam*, *mīkünam*			
B.M.	*sirχ*	M. *sürχ*		*surχ*
B.	*tiχm*, *tuχm*			*tuχm*
M.	*tuχᵉm*			
B.	*kišå*	M. *kūšå*		*kūjā*

8. ū.

(*a*) *ū* = Mn.P. *ū*, O.C.P. *ū*.

B.M.	*dūr*		*χūn*
	χūb		*būd*

(*b*) *ū* = Mn.P. *ā*, O.C.P. *å*, *ū* before *m* and *n*.

B.	*dūmåd*	M. *dāmād*.	Mn.P. *dāmād*		
B.M.	*-šūn*	them, their	*-šān*		
M.	*nūn*	B. *nån*	*nān*	O.C.P. *nån*, *nūn*	

(*c*) *ū* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	*dūχt- : dūz-*	to sew
M.	*dūχt- : dūš-*	to milk
B.M.	*gūš*	ear
B.M.	*gūšt*	flesh
B.M.	*rūz*	day
B.	*sōχt- : sūz-*	to burn (v. i)
M.	*sūχt- : sūz-*	

(*d*) *ū* = Mn.P. *au*, O.C.P. *ōᵘ*, *au*.

B. *nū* recent Mn.P. *nau*, O.C.P. *nau*, *nōᵘ*, Bχ. *nū*.
M. *tūr* fashion, manner P.Ar. *ṭaur*
(B. *tår*)

9. u.

(*a*) *u* = Mn.P., O.C.P. *u*.

B.M. *šumå*, *guftan*.

(*b*) Mn.P. *u* is, however, frequently represented by *ü* and *i*.

B.M.	*gül*	flower	Mn.P. *gul*
B.M.	*kün-*, *kin-* (B. also *kèn-*, *ken-*)		*kun-* pres. base of *kerdan*, to do
B.	*kišå*	where	*kujā*
B.M.	*pür*	full	*pur*

Note, however,

B.	*paχtam*	I cooked	*puχtam*
	deχter	daughter	*duχtar*
	mez(d)	wages	*muzd*

See also § 3 *c*.

(*c*) *u* = Mn.P. *a* before *m*.

B.	*-um*	termination of ordinals	Mn.P. *-am*
M.	*mīdum*	I give	*mīdiham*
B.	*mētèm*		
B.	*mēgum*	I say	*mīgōyam*
M.	*mīgum, mīgō.am*		

Note also

M.	*dust*	hand, arm	*dast*
B.	*dast*		

10. ō and o.

(*a*) *ō* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	*ōra*	him, etc.	O.C.P. *ūrā*
B.M.	*furōχt- : furōš-* also *furūš-*	to sell	
M.	*bigō!*	say!	
(B.	*bugū!*)		
B.	*mēgō.a*	he says	
M.	*mīgō.ad*		
B.M.	*pōst*	skin	
B.M.	*rōda*	entrails	
B.	*sōχt*	it burned	

all with *ō* in Mn.P. and *ū* in O.C.P.

(*b*) *ō* and *o*, alternating with *å*, *ā* = Mn.P. *ā*, O.C.P. *å*, *ū*, especially in M.

B.	M.		Mn.P.	O.C.P.
båm	*bōm*	roof	*bām*	*būm*
χō.er	*χōhar*	sister	*χᵛāhar*	
rån	*rōn*	thigh	*rān*	
šåχ	*šoχ*	branch	*šāχ*	
šōna	*šåna*	shoulder	*šāna*	
	zōnū	knee	*zānū*	

(*c*) *ō* = O.C.P. *au*, *ōᵘ*, Av. *ao*.

B.	*gōsåla* M. *gōsāla*	calf	Mn.P. *gōsāla*
B.M.	*rōγan*	ghee	O.C.P. *rauγan, rōᵘγan*

(*d*) *o* = Mn.P. *a*.

B.M.	*soχt- : sanj-*	to weigh	Mn.P. *saχt- : sanj-*

11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted :—

B.M.	*ai*	from	Mn.P. *az*
B.	*baitàl*	mare	
M.	*baital*	horse	
M.	*pai*	tendon	
B.M.	*paitauwa*	putties	
B.	*tai i*	in	
	tai i	beneath	

In M. the preposition *ba* before a pronoun becomes *bai.i, bē.i.*

bē i man to me *bai i šumå* to you

12. au.

(*a*) *au* = Mn.P. *au, āv*, O.C.P. *ō*^{u}, *au, åv.*

B.M.	*aurat*	woman	(Arabic '*aurat*)	
	gau	cow	Mn.P. *gāv*	O.C.P. *gåv*
	jau	barley	*jau*	*jō*^{u}
	šauhar	husband	*-au-*	*-ō*^{u}*-*
M.	*nau i åsī.åb*	mill-water-	cf. O.C.P. *naūdån*	
B.	*nå i åsī.åb*	shoot	wooden water-runnel for carrying rain off roof	

(*b*) *au* = Mn.P. *āb, ab, af.*

B.	*aū*	M. *āv.*	water	Mn.P. *āb*
B.M.	*āftauras*		morning	(*āftāb* + *ras*)
	paitauwa		putties	(cf. Mn.P. *pātāba* (Steingass) and Bχ. *paitauwa*)
B.	*aur*	M. *haber*	clouds	Mn.P. *abr*
	kauš	*kafš*	shoes	*kafš*
	kaulēs		ladle	*kaflēz*
		kauk	red-legged partridge	*kabk*

See also § 16 *d*.

(*c*) Other examples :—

B.	*alaušå*	M. *alaχša*	jaw	
	jauwårī	*juwårī*	Indian corn	Afγ. *jawār*
B.M.	*kalau.ūr*		sights of a gun	
B.	*birau.am, birawam*		I go	
	šinauwīdan, bišinau		to hear; listen!	Mn.P. pres. base *šinō-y-*

13. oi.

Alternately with *å.i* for *ā* followed by *y* or *ī*.

B.	*mē.oiyam*	M. *mī.oiyim*	I come	Mn.P.	*mī.āyam*
B.M.	*boi.īst*		must		*bāyast*
		M. *goi.īdan*	coire		*gā.īdan*
B.M.	*muloiyim*		soft	P.Ar.	*mulā.im*
	zoi.īd		gave birth	Mn.P.	*zā.īd*
also B.	*toi i ser*		under the head		
M.	*tai i seri*		pillow		

14. Attention may be drawn to the following isolated vowel variants:

B. *gīlām* perhaps corresponding to Mn.P. *gilīm* (the meaning of Mn.P. *gilīm* is given by B.M. *qålīn*; while the meaning of Mn.P. *qālī* is given by B. *gīlām*, M. *zilīmča*)

B.	*oi.īn*	Mn.P.	*āhan*
B.M.	*poiyån*	cf. Mn.P.	*pāyīn*
M.	*zårdålū*	Mn.P.	*zardālū*
B.	*zīråk*		*zīrak*

15. The **consonantal sounds** ordinarily heard in Badakhshānī and Madaglashtī are :

q, *k*	*t*	*p*
g	*d*	*b*
χ	—	*f*

γ	*δ*	*w, v*
č (= *tš*)	(*ts*)	
j (= *dž*)		
s, š		
z, ž		

r, l; *m, n, ng* (= ŋ); *y, w**, *v**; *h*

* as glides.

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

(*a*) B. normally lacks the final *d* of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final *d* of the 3rd plural:

B. *mēkina*	M. *mīkünad* (or *-küna*)	he does
mēkinan	*mīkünen*	they do

(*b*) Final *t* following a consonant is often slurred or dropped in B, e.g.:

šas, sixty; *raf*(*t*); *guf*(*t*); *bē.es*, M. *b'īst*, stand still!; *as* ‖ *ast*, is; also *bå*ᵗ (*bāyad*).

(*c*) Final *d* preceded by *z* is liable to be dropped:

B. *duz*(*d*), *mez*(*d*), *naz*(*d*) Mn.P. *duzd, muzd, nazd*

(*d*) Final *-ab* is reduced to *au* in B. *lau* and M. *šau*; and *-āb* to *-aū* and *-au* in B. *aū* (M. *āv*) and M. *χau*(*b*), B. *χåb*, *χau*; cf. also B. *sē.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12*b*.

17. Unvoicing of Final Voiced Stops.

(*a*) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings:

B.	M. -*īt*	Mn.P. -*īd* (2nd pl. verbal ending)
arbåp		*arbāb*
būt, būd	*būt*	*būd*
	dåt	*dād*
dèk	*dīk*	*dīg*
fulåt	*pūlåt*	*fūlād*
gušåt		*gušāda*
jēp	*jīb*	*jīb*
jūrāp	*jurāb*	*jūrāb*
	kad, kat	*kard*
sup, sub		*ṣubḥ*
šap, šab	*šau*	*šab*
šut, šud	*šīt*	*šud*
zerd, zert		*zard*

(*b*) For other treatment of -*ab*, -*āb* see §§ 12*b* and 16*d*.

(*c*) B. has the same change in the initial position in *tigma*, button, beside Mn.P. *dugma*.

18. χ **and** γ.

The spirants χ and γ sometimes appear to be confused:

B.	M.	Mn.P.
båχ, *bå*χ*ča*	*bå*γ	*bā*γ
ustuγ*ån*	*sutu*χ*ån*, *sutu*γ*ån*	*ustu*χ^v*ān*

19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(*a*) I have only sporadic and inconstant examples of *d* ⟶ δ, as in:

B. *kudåm*‖*kuδām*; M. *dådam*‖*dåδam*; *šudīm* ‖ *šuδīm*

(*b*) The change -*b* + vowel ⟶ -*w* + vowel is general in B. and is sometimes found in M.:

B.	M.	Mn.P.
girēwån	*girbån* ‖ *girwån*	*girībān*
jēwuk		cf. *jīb*
kerwås		(?) *kerbās*

χauwåndan	*χåbånd-* ‖ *χåwånd-* ‖	O.C.P.	*χᵛåbåndan*
qalwa		Afγ.	*qulba*
rikåwī	*rikåbī*	H.	*rikābī*
zuwån	*zabån*	Mn.P.	*zabān*

20. Change of Spirant to Stop.

The change of spirant ⟶ stop is found in:

M. *pilta* match of matchlock Mn.P. *falīta*, for *fatīla*

pūlåt *fūlād*

21. Change of f ⟶ u, b ⟶ u.

In B. *-af* + *s* and *-af* + *š* give *-aus* and *-auš*.

B. *γaus* M. *γafs*

kauš *kafš*

M. has, however, *-ab* + *k* ⟶ *-auk* in:

M. *kauk* Mn.P. *kabk*

22. -ft.

The group *-ft* appears to give *-χ* in:

B.M. *kuluχ* Mn.P. *kuluft*

I have also B.M. *båχt- : båχ-* for Mn.P. *bāft- : bāf-*, to weave, but as I have in addition M. *båft- : båf-*, it is possible that this equation of *båχt-* is wrong and that it should be bracketed with Mn.P. *bāχt-:bāz-*, to lose (a game). In that case the present base *båχ-* would be due to analogical derivation from the past base.

In any case *-ft* is usually preserved in both dialects, as is evidenced by B.M. *raftan*, *guftan*, and M. *kuftan*.

23. k and g.

The palatal character of *k* and *g* is often emphasized in M. so that the sounds appear as *kⁱ*, *gy*, e.g.: *kⁱam*, *gyašt*, *gyāšt*.

24. č and j.

(*a*) *č* and *j* correspond to the same sounds in Mn.P., but M. has *tsâder* (and *tsader*), beside B. *čâdēr*, veil, sheet, probably a borrowing of the Afγ. *tsāder*.

(*b*) Again, B. *kišâ*, M. *kūšâ* correspond in meaning and use with Mn.P. *kŭjā*, and *š* possibly represents *-j-* between vowels.

Is B.M. *šūrīdan*, to seek, want, to be equated with Mn.P. *justan : jū-*, Bχ. *justan : jūr-* ?

In M. *pīšâk* *š* possibly represents *č*.

(*c*) There is some uncertainty between *s* and *š*, as in various dialects of Mn.P. Thus :

		Mn.P.
B. *līst- : lēs-* M. *lišt- : līs-*	to lick	Mn.P. *lišt- : līs-*
B. *rīšt- : rēs-* M. *rīšt- : rīš-*	to spin	*rišt-* / *rist-* : *rīs-*
B. *šūšt- : šū-* M. *šīšt- : šūr-*	to wash	*šust- : šūr-*
B. *šīšt- : šīn-*	to sit	*nišast- : nišīn-*
M. *šišt-* (*binušē!* impv.)		

but in general both dialects agree with Mn.P.

(*d*) B. *j* = Mn.P. *d* in *jūšīdan*, to milk, Mn.P. *dūšīdan*. *j* occurs for *d* in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, *dy* and *j* tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whose nearest approximation to the sound of English *j* was *d* + *y*, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

25. z.

z is changed to *i* or dropped in :

B.M. *ai* ‖ *az* Mn.P. *az*

M. *akšâhi* ? (= *az kūšâ*) from where ?

M.	*gyašt*	Mn.P.	*guẕašt*
	gyāšt		*guẕāšt*

and probably in :

B.M.	*bīča*	kid, for **buzča* (?)

26. r.

The loss of *r* before *d* in the B. *kad* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārīk* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertīk* and Mn.P. *χurd*.

27. m.

(*a*) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μβροτός*.

(*b*) *m* appears to be dropped in :
b'ånīm for *bimånīm*, let us set down

(*c*) *m* = *n* occurs in :

B.	*pām*	M.	*paham*	Mn.P.	*pahan*
B.M.	*wazmīn*		heavy	cf. P.Ar.	*wazn*

28. n.

-*ng*, except when followed by a vowel, is pronounced *ŋ*. Followed by a vowel it becomes -*ŋg*-.

29. y.

Initial *y* tends to be dropped or modified in B. while retained in M. :

B.	*åftamaš*			Mn.P.	*yāftam-aš*
	aχ	M.	*yaχ*		*yaχ*
	ēla		*yalá*		open

B. *wēⁱrá* and M. *yüra* (-*hå*) the gums, are presumably the same word.

30. w.

(*a*) *-w-* ⟵ *-b-*. See § 19 *b*.

(*b*) *-awā* ⟶ *å*, *o* is found in B.M. *tånist-*, *tonist-*, Mn.P. *tawānist-*.

(*c*) *v* occurs in B. *jilāv*, Mn.P. *jilau* ; *gåv* ‖ *gau* ; and M. *āv*, Mn.P. *āb*.

31. h.

(*a*) Excrescent initial *h* is met with in :

M.	*haber*	Mn.P.	*abr*
	hawål		*aḥwāl*
	hišq		*ʻišq*

(*b*) On the other hand initial *h* is lost in :

B.	*(h)amī(n)*	Mn.P.	*hamīn*
	(h)amū		*hamān*
	īsa		*ḥiṣṣa*

(*c*) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise :

B.M.	*haft*	*hašt*
	abdah	*aždah*
B.	*aftåd*	*aštåd*

(*d*) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hastī*, *hastīm*, does not appear.

(*e*) Medial *h* is insecure, especially in B.

B.	M.	Mn.P.
mēχåham, *mēχōyam*	*mīχåham*	*mīχᵛāham*
χō.er	*χōher*	*χᵛāhar*
pām	*paham*	*pahan*
lēf		perhaps *liḥāf*
mēti.a	*mīdi(h)ad*	*mīdihad*

32. y and w as Glides.

(*a*) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *åmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

(*b*) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in:

B. *bišūm yā na šūm*	Should I wash it or not?	*šū* + *um*
bišūš	wash it!	*šū* + *aš*
(*ruftan*), *mērum*	I sweep	M. *mīrōyam*

See also the paradigms of *dådan* and *guftan*.

(*c*) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place:

B. *χō.er* M. *χōher*, *χōwerzåda*

B. *mēχōyam* || *mēχåham*

M. *mīrōyam*

(*d*) *au* resulting from *ab*, *aw*, tends to develop a secondary *w*:

B. *au w aχ bast* the water froze

birawum || *birau.um* || *birauwum*

šinauwīdan, *šinauwum* to hear, I hear

(*e*) A complication of succeeding vowels is relieved by changing *i* into *y* in:

ai y aspå of these horses Mn.P. *az īn asphā*

MORPHOLOGY AND CONSTRUCTION

33. Nouns and Adjectives.

(*a*) **Plural Termination.** The usual plural termination of nouns is *-hå*, *-å*, as in O.C.P., but the names of certain animals and relations have their plurals in

-*ån* (-*wån*), probably in most cases alternately with -*å* :

B.	*χō.erån* M. *χōherwån*	O.C.P.	*χᵛå.arå*	sisters
	gauwån		*gåvhå*	cows
B.M.	*sagån*		*sagå*	dogs

(*b*) **Accusative Suffixes.** The accusative suffixes are -*rå*, -*rā* ; -*a*, -*na* :

B.M.	*šumå rå*	
B.	*hamī asp a az kī χerīdī ?*	From whom did you buy this horse ?
	sar i zulf a mībura	He cuts his hair
	ī χaber a kai dåda būdan ?	When had they given this information ?
	ī zamin a qalwa ka !	Plough this land !
	der šahr i Faizābād ū-na dīdam	I saw him in the town of Faizabad
M.	*čūčahårå girifta*	Having caught the cubs
	ī χaber a kai bē.i tū dådand ?	When did they give you this news ?
	χirs Daula Muhammad a bår såχt	The bear took up and carried off D.M.
	χirs dast a på i ū-na kand	The bear pawed (?) his arms and legs

I am unable to assert the existence of the ending -*na*. I have it recorded only in the forms *ūna, hamūna, hamīna*, where the *n* may belong to the pronoun, giving the forms *ūn, hamūn, hamīn*, corresponding to the Mn.P. *ān, hamān, hamīn*. An accusative ending -*na* is, however, used in Bakhtiārī with a word ending in a vowel.

(*c*) The sense of the **Dative**, including "motion to", is ordinarily conveyed by using the preposition *ba*, but the accusative suffix -*a* appears sometimes to be employed, with or without the preposition *ba* :

B. *ba šumå guft*	M. *ba.i šumå guft*	he said to you
B. *berāder i χatārik kalāna guft*		the younger brother said to the elder
	M. *burd ba dīger jå.a*	he carried him off to another place

but it is difficult to assert the identity of the *-a* in *kalāna* and *jå.a* with the *-a* of the accusative.

(*d*) **Suffix -k (-uk, ĭk).** A few nouns and adjectives have a suffix in *-k*:

B.M.	*amuk*	paternal uncle
M.	*čūčik*	the young of animal or bird
B.	*dastak*	small bean
B.	*jēwuk*	pocket
M.	*χāluk*	maternal uncle
B.	*χetārĭk*	small
M.	*χertīk*	
B.	*maidikik*	small
M.	*mū.ibandak*	plait
M.	*ninīk*	some kind of relation, paternal aunt ?
M.	*pīčåluk*	fringe
M.	*pīšåk*	roll (?)
B.M.	*pušuk*	cat

Probably also:

B.	*gādīk*	ewe
B.M.	*lakīk*	finger

(*e*) As regards the syntactical relation between nouns and adjectives, I have not noted any instance of the adjective preceding the noun which it qualifies.

34. Numerals.

(*a*) The chief peculiarities are found in M., in which:

The 30's are rendered by 20 + 10, 20 + 11, etc. *bīst o dah*, *bīst o yāzdah*, etc.

„ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).
sī bīst (*o yak*), etc.
„ 70's „ „ „ three score plus ten, etc.
„ 80's „ „ „ four score (plus one, etc.).
and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *biš̆īr* = 20, *jū biš̆īr* = 40, *trō.i biš̆īr* = 60, and the similar but more extended use of *šil* (score) in Pashtu as an alternative method of reckoning.

(*b*) The modification of the *u*-vowel of *dŭ* and *nŭh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.

(*c*) Again, in M. the distributives have an -*ĭ* suffixed, which I do not remember to have met elsewhere:
čårī čårī bigīr take four of each

35. Verbs.

(*a*) The ordinary infinitive ending of denominative verbs, in Mn.P. -*īdan* is general in both dialects. In a few cases derived forms so composed take the place of an original verb. Thus:

B.M. *šumårīdan* to count Mn.P. *šumurdan*: *šumār*-
B. *šinauwīdan* to hear *šunīdan*: *šunū*(*y*)- (older *šŭnūdan*, *šunuftan*; Gabri *àšnuftmūn*)

In the Persian used in Chitral in correspondence such compositions as

tasauwarīdan to imagine, suppose
kunānīdan to cause to be done

are employed.

(*b*) The causative infinitive termination in both B. and M. is -*åndan*; as usually in O.C.P., against -*ānīdan* in Mn.P.

(*c*) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(*d*) The 2nd person plural termination in B., *-īn*, is common to Bakhtiārī, Kermānī, and other Persian dialects.

(*e*) In the case of verbs with distinct present and past bases, the present base is sometimes generalized. Thus:

B. *čind : čīn-* M. *čīnd : čīn-*	to pluck	Mn.P. *čīd- : čīn-*; Kermani Persian *(wur)čīndan*
B. *χēst- : χēz-* M. *χist- : χīz-*	to rise	Mn.P. *(bar)χ^{v}āst- : (bar)χēz-*
B. *šinauwīd- : šinau-*		cf. older *šunuft- : šunō-* and the dialects

(*f*) The prefix *ni-* of the Mn.P. forms is absent in:

B. *šīšt- : šīn-*	Mn.P. *nišast- :*
M. *šišt-* (pres. doubtful)	*nišīn-*
B.M. *šånd- : šån-*	*nišānd- :*
cf. Bχ. *šūndan.*	*nišān-*

Similarly the *an-* of Mn.P. *andāχtan* is missing in M. *dåχt- : dōz-*, to throw.

(*g*) The Modern Persian verbal prefix *bar-* is represented, as in most Mn.P. dialects, by *wer-*

B.M. *werdåšt* Mn.P. *bardāšt*

(*h*) Where the tense and mood prefixes *mē-*, *mī-*, and *bi* are prefixed to a verb beginning with a vowel, elision may take place:

from *ĭstådan* — B. *mēstum*, M. *mīstam*, I stand; B. *bē.es* (i.e. *bē^{e}s*), M. *bīst*, stand!

36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in, in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P.:

(*a*) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of *χᵛāstan* plus the past base of the principal verb does not appear to be known.

(*b*) *χåstan* and *fårīdan*, to want, wish to, and *boiyad båᵃd*, etc., *boi.īst*, must, are followed in both dialects by *ki* and the present subjunctive of the verb.

In M. *boi.īst* also takes the infinitive:

šumå rå čè mīboi.īst ī kår rå kerdan ?	What necessity was there for you to do this ?

For examples, see s.v. in the Vocabularies.

(*c*) *tånistan*, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by *ki*. It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g.:

B. *raftan namētånam*	I cannot go
M. *na tånistam raftan*	I could not go

(*d*) The *iẓāfa i*, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.

(*e*) My Madaglashtī informant appeared frequently to use the pronouns and verbal forms of the 1st person *plural* instead of those of the 1st person *singular*. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiārī there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

Examples of Prepositional and Adverbial Expressions

38. The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition "at" or M. the genitive "of thee".

Badaχšānī.	Madaglašti.
(1) **After (time).**	
pas (or *bād*) *i ảmadan i ū*, after he came	*pas* (or *bảd*) *ảmadan i ū*, after he came
pas (or *bād*) *az ū*, after that	*pas i ī čī kår na kun*, don't do so after this
	pas (or *bād*) *az ū*, after that
(2) **After (place), behind.**	
ū aqab ảmad, he came behind	*ō ai aqab ảmad*, he came behind
ūnả ba aqab i-ō raftan, they went after him	*ūnả ba aqab i ō raftan*, they went after him
(3) **Among.**	
mī.ản i merdum, among the people	*derūn i merdum*, among the people
(4) **At.**	
	ba sā.at i šiš, at 6 o'clock

Badaχšānī.	Madaglaštī.
(5) Before (time).	
pēš az åmadan i ū, before he came	*pēš i åmadan i ū,* before he came
	pēš i āftau, before sunrise

(6) **Before (place).** See (11), "In front (of)."

(7) **Behind.** See (2), "After."

Badaχšānī.	Madaglaštī.
(8) Down, downwards.	
ai ser i kūh ser i azi šidīm, we started down from the top of the hill	*ai koh poiyån åmad, yā bålå raft?* did he come down the hill or did he go up?
rahaš kalapå as, the road to (or from) it is downhill	*kalapå raftan,* to go downhill
ai koh poi.ån åmadan, to come down the hill	
(9) For.	
do ta beroi χedat bigīrī, take two for yourself	*dū ta bigīr ba χūdat,* take to for (to?) yourself
(10) From, from among, of.	
ai pår sål tå ålē, from last year up till now	*ai pårīna tå ålē,* ditto
ai īna do ta bigīrī, take two of these	*ai īna dū tå bigīr,* ditto
(11) In front (of).	
šumå pēš birawīn, you go in front	*šumå pēš birawīd,* ditto
pēš i ō raftam, I went in front of him	*pēš i ō raftam,* ditto
dar i χåna īståda as, he is standing in front of the house	*dar i derwåza šīšta būd,* he was sitting in front of the door of the house

Badaχšānī.	Madaglaštī.
	mā raftīm da dar i derwåza, we went to the front of the door
	der i χåna, in front of the house
(12) **In, inside, into.**	
der šahr i Faizābād ūna dīdam, I saw him in the town of F.	*der Drōš,* in Drosh *der båγ šīšta būd,* he was sitting in the garden
ba χåna raftam ; ba χåna i χidaš na būd, I went into my (or the) house; he was not in his house	*ba χåna raftam,* I went into the house *da χånē i χidaš na būd,* he was not in his house
	derūn i χåna, inside, into, the house
	da derūn i sanåj gerdånd, he put (them) into the skin-bag
	rišta i daraχt, ki derūn i zamīn ast, the root of the tree (is that) which is in (under) the ground
ba tai i sandūq månda būdam, I had put (them) inside the box, in the box	*tai i sandūq* / *derūn i sandūq* } *månda būdam* } do.
tai i jēp, in the pocket	*da jīb i man būt,* it was in my pocket *derūn i jīp bibīn,* look in the pocket
au ba dēg birēz, pour water into the pot	*au.a da dīg bidōz,* pour the water into the pot
(13) **Near, near to.**	
χåna i ō ba χåna i man nazdīk ast, his house is near mine	*nazdīk, qarīb*

Badaχšānī.	Madaglaštī.
(14) **Of, belonging to.**	
bača i amuk, uncle's child, child of uncle	*bača i amūk*, ditto
ai χidam, belonging to me	*ai χidam*, ditto
	īnå ai kī an ? īnå ai man, Whose are these ? They are mine
mål i man as, it is mine	*mål i man ast*, ditto
"of" = from among.	See (10), "From."
(15) **On, on to, upon, over.**	
rū i mèz / *ser i mèz* } *biguzārīn*, put (it) on the table	*da ser i mèz bimån*, ditto
bålå i bång / *pušt i bång* } on the roof	*da bålå i bōm raftam*, I went on to the roof
bålå i čūb, over (?) the stick	*gyåštamaš* / *måndamaš* } *der zamīn*, I put it on the ground
(16) **Outside.**	
	bērūn īståda būd, he was standing outside
(17) **Round, round about.**	
daur i χåna, round the house	*daur i daraχt, daur i χåna*, round the tree, round the house
daur ma daur, all round, round about	

(18) **Since.** See (10), "From."

(19) **To.**

Badaχšānī.	Madaglaštī.
ba må bitī, give (it) to me	*bēⁱman* / *mārå* } *bidē*, give (it) to me

(20) **To (after Verbs of Motion)** appears to be *ba* in both dialects, as in O.C.P.

ba kudåm taraf mērawī ?, in what direction are you going ?

Badaχšānī.	Madaglaštī.

but in M. *da*, which seems generally to bear the sense of *in* or *on*, sometimes appears to replace *ba*.

(21) **To (a person).**

yak nafer firistâd pēš i Mâdaubīd, he sent a man to M.	

(22) **Till, up to, for (of time).**

tâ dīna rūz, up till yesterday	*tâ dīna*, ditto
tâ sī sâl, for 30 years	*tâ sī sâl*, ditto

(23) **Under, beneath.**

zēr i kursī, under the chair	*tai i kursī*, ditto
	tai i pâ, under foot

(24) **Up, upwards.**

rū ba bâlâ (he went) upwards	*ser a bâlâ raft*, he went upwards

39. The Nature of the B. and M. Vocabularies.

(*a*) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples:

B.M. *aurat* (P.Ar. and H. *'aurat*)

B. *čimča* M. *čamča* (Mn.P., H. *čamča*)

B. *kertà* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)

B. *χåmaχå* (Mn.P. *χᵛāhmaχᵛāh* in constant use in Afγ.)

B. *mōza* (Mn.P. *mūza*, H. *mōza*)

B. *nāšpōtī* (Mn.P., H. *nāšpātī*)

B. *qalwa* (Mn.P. *qulba* = plough (Steingass); Afγ. *qulba* = yoke of oxen)

B.M. *rikåbī* (Mn.P., H. *rikābī*)

(*b*) The following are probably **direct borrowings from the Indian side:**

M. *kōt* (Engl. through Hindūstānī; also known in Persia)

M. *latta* (Panjābī *laṭṭhā*)

B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)

M. *tāmba* (H. *tāmba*; P. *tāmbā*)

B. *wåskat* (Engl. through Hindūstānī)

Perhaps also *kitta-sag*, cf. Hindūstānī *kuṭtā*)

(*c*) **Direct borrowings from Pashtū** (Afγ.) appear to be scarce:

As above, B. *qalwa* has possibly been drawn from Pashtū.

B. *gādīk* may perhaps be resolved into *gǎd* + *īk*, in which case it may be derived from Afγ. *gad*, sheep.

M. *tīt* may be identical with Afγ. *ṭīt*, low, short, stooping down.

M. *tsåder* is identical with the Afγ. form. M. *tsader* may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *čaddar* under Afγ. influence.

B. *jauwārī*, M. *juwårī* are probably derived from Afγ. *jawār*, but there is also H. and P. *ju.ār*.

(*d*) **Borrowings from or through Kowār** are naturally fairly numerous:

B. *åsaqål*, M. *asaqål*, a minor district official, is a title used in the Chitral administration "*āsaqāl*" ("*aksakāl*" O'Brien). I believe that it is a Turki word meaning "White Beard" (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt "*aksakal*").

B. *kåk,* dry, cf. Kowār *kāk,* dried up.

B. *pārčam,* Ko. *pārčam, parčām.*

B. *šålī,* M. *šālī,* Ko. *šālī.*

M. *arqa,* Ko. *arqa.*

M. *tōnq,* cf. Ko. *tōng.*

M. *pākūl,* Ko. *pakōl.*

M. *pūč,* Ko. *pūč.*

(*e*) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowār, Hindūstānī, or Pashtū, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(*f*) There is no reason to suspect borrowings from geographically remote **dialects of Modern Persian**; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned:

The identity of the vowel of the past base of B. *paχtan* and Gabrī *paχ-ōdmūn,* to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puχtan* is of interest.

Again, M. *tambån,* trousers, appears to be the same word as the Gabrī *timbūn,* under-trousers, drawers. There is also H. and P. *tambā,* loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiārī *paitauwạ,* putties; the ordinary Persian is *pāpīč.*

B. has *būr,* grey, Bχ. *būr* = chestnut (of a horse).

B. *pas i på* is duplicated in Bakhtiārī poetry.

B. uses *fan* and Bχ. *fand* = fraud, deceit. *Fand* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bång* is Kurdī, *bāng,* roof.

(*g*) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijåz* for *mizāj* and *juryåt* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *juyūrt.*

PARADIGMS

N.B.—See note to § 38.

40. Personal Pronouns

	Badaχšānī.			Madaglašti.	
		1st Sg.			
Nom.	*man*	I	Nom.	*man, ma*	I
Acc.	*marā*	me	Acc.	*marå*	me
Gen.	[1] *i må*, *i man*	of me, my	Gen.	*i man*	of me, my
Dat.	[1] *ba må*, [1] *ba mā*	to me	Dat.	*bēⁱman*, [1] *bēⁱ må*	to me
		1st Pl.			
N.	*må, må.å* (double plur.)		N.	*må, mā*	we
A.	*mårå*		A.	*mårå*	us
D.	*ba må*				to us
		2nd Sg.			
N.	*tū*, to		N.	*tū, (tå)*	thou
A.	*tura*		A.	*turå*	thee
G.	*i tå*				of thee, thine
D.	*ba tū, tera*		D.	*bē i tū*	to thee
		2nd Pl.			
N.	*šumå, šumåhå* (double plur.)		N.	*šumå*	you
A.	*šumå ra*		A.	*šumå rå*	you
G.	*i šumå*		G.		of you, yours
D.			D.	*bē i šumå*, *ba i šumå*	to you

[1] Perhaps plural forms used with sense of singular.

3rd Sg.

	Badaχšānī.		Madaglaštī.	
N.	*ū*, (*ūn* ?)	N.	*ō*, *ū*	he, she, it
A.	*ōrå*, *ōra* ; *ūna*	A.	*ōrå*	him, her, it
G.	*i ū*, *i ō*	G.	*i ō*, *i ū*	his, hers, its
D.	*ba ū*	D.	*ba ū*	to him, etc.

3rd Pl.

N.	*ånhå*, *ūnå*	N.	*ūnhå*	they
A.		A.	*ūnhå rå*	them

Note.—*īšān* and *ūšān* are not found.

Enclitic Personal Pronouns

	Sg.	Pl.	Sg.	Pl.
1st.	*-um*	*-mūn*	*-um*	*-mōn*
2nd.	*-at*	*-tūn*	*-at*	*-tōn*
3rd.	*-aš*	*-(i)šōn*, *-šūn*	[1] *-aš*	*-šōn*, *-šūn*

41. Demonstrative Adjectives and Pronouns

This	N. *ī*	Pl. *īna*		N.	*ī*
	A. *īrå*,			A.	*īrå*
That	N. *ū*			N.	*ū*, *ō*
	A. *ōrå*, *ūna*			A.	*ōrå*
This same (pro. and adj.)		N. A.	(*h*)*amī* [2]	N. A.	*hamīn*
That same (pro. and adj.)		N. A.	(*h*)*amū* [2]	N. A.	*hamūn*

[1] I have *-ås* for *-aš* twice in my M. notes, and in one instance I appear to have confirmed it. Bχ. has *-as* and *-sūn* regularly for *-aš* and *-šān*, but in M. it is at best only an occasional lapse probably due to careless speech.

[2] Probably also in pronominal sense (*h*)*amīn* and (*h*)*amūn* as in *hamīna*, *hamūna dīdum*, where the *n* probably pertains to the pronoun. See § 33*b*.

42. REFLEXIVE PRONOUN

Myself	*χidam, χüdīm,*[1] *χidīm*[1]	*χüdam*
Thyself	*χedat*	
Himself	*χidaš́*	

43. INTERROGATIVE ADJECTIVES AND PRONOUNS

Which man? (adj.)	*kuδåm* / *kudåm* } *šaχs ?*	*kudåm šaχs ?*
Which of them? (pro.)	*kudåm-šūn ?*	*kudåm-šūn ?*
What? (pro.)	*čī ? čè ?*	*čī ? čè ?*
Who?	*kī ?*	*kī ?*

44. VERBS

Badaχšānī. Madaglaštī.

(*a*) ***Būdan, to be**

būd- : (h)ast-

Present

Sg. 1.	*(h)astum*	Pl. 1.	*(h)astīm*	Sg. 1.	
2.	*(h)astī*	2.	*(h)astīn*	2.	
3.	*as(t)*	3.	*(h)astan(d)*	3.	*ast*

Preterite Indicative

Sg. 1.	*būdam*	Pl. 1.	*būdīm*	Sg. 1.	*būdam*	Pl. *būdīm*
2.	*būdī*	2.	*būdīn (-īt)*	2.	*būdī*	*būdīt*
3.	*būd (būt)*	3.	*būdan*	3.	*būt*	*būdan*

Subjunctive

Sg. 1.	*båšam*	Pl.	*båšīm*	Sg. 1.	*båšam*
2.	*båšī*		*båšīn*	2.	
3.	*båša*		*båšan*	3.	

Imperative

Sg. 2. *båš!* Neg. *na båš!* Sg. 2. *båš!* Neg. *na båš!*

[1] Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

Badaχšānī.		Madaglaštī.	
(*b*)	**Enclitic Verb**		
	(*tang*)-*um*, I am (in difficulties)		
. . *um*	. . (*astīm*)	. . *um*	. . *īm*
. . (*astī*)	. . (*astīn*)	. . *ī*	. . *īt*
. . (*ast, as*)	. . (*astand, astan*)	. . (*ast*)	. . *an*(*d*)

45. ***šudan, to become**

B. *šud-, šüd-, šid- : šaw-* M. *šīd-, šud-, šiδ-, šuδ- : šaw-*

Present Indicative

mēšawam	*mēšawīm*	*mīšawam*	*mīšawīm*
mēšawī	*mēšawīn*	*mīšawī*	*mīšawīt*
mēšawa	*mēšawan*	*mīšawa*(*d*)	*mīšawan*

Preterite Indicative

Sg. 1. *šudam*	Pl. *šudīm*	Sg. 1. *šīdam*	Pl. *šīdīm*
2. *šudī*	*šudīn*	2. *šīdī*	*šīdīt*
3. *šud* (*šut*)	*šudan*	3. *šīt*	*šīdan*

Imperfect

Sg. 1. *bišudam*
2. *bišudī*
3. *bišud*

Present Perfect

Sg. 1. *šuda am* — Sg. 3. *šud' as*(*t*)

Pluperfect

Sg. 1. *šuda būdam* — Sg. 1. *šuda būdam*
2. *šuda būdī*

Present Subjective

Sg. 1. *bišawam* — Sg. 1. (*rawān*) *šawum*
3. *bišawa*(*d*)

Present Perfect Subjective

Sg. 3. *šuda båša*(*d*)

Imperative.

Sg. 2. *-šu !* Pl. *-šawīn !* Sg. 2. *še !* Pl. *šewīt !*

Badaχšānī.		Madaglaštī.	

46. *kadan, *kerdan, to do

Badaχšānī		Madaglaštī	
kad-, *kaδ-*, *kerd-*	: *kin-*, *kün-*, *ken-*, *kèn-*	*kad-*, *kerd-*	: *kün-*, *kin-*

Present Indicative

Sg. 1. *mèkinam*	Pl. *mēkinīm*	Sg. 1. *mīkünam*	Pl. *mīkünīm*
2. *mēkinī*	*mēkinīn*	2. *mīkünē* (-*ī*)	*mīkünīt*
3. *mēkina*	*mēkinan*	3. *mīküna*(*d*)	*mīkünen* (-*an*)

Preterite

Sg. 1. *kadam* (or *kaδam*)	Pl. *kadīm*	Sg. 1. *kadam*	Pl. *kadīm*
2. *kadī*	*kadīn*	2. *kadī*	*kadīt*
3. *kad*	*kadan*	3. *kad* (*kat*)	*kadan*

Imperfect

Sg. 1. *mēkadam*, etc. also *bikadam*, etc.	Sg. 1. *mīkadam*, etc.

Present Perfect

Sg. 1. *kerda am*	Pl. *kerda īm*	Sg. 1. *kada am* (or *kerda*)	
2. *kerda ī*	*kerda īn*		
3. *kerda as*	*kerda an*	3. *kad' as*	

Pluperfect

Sg. 1. *kerda būdam*	Pl. *kerda būdīm*	Sg. 1. *kada būdam* (or *kerda*)	
2. *kerda būdī*	*kerda būdīn*		
3. *kerda būd*	*kerda būdan*		

Present Subjective

Sg. 1. *bekenem*	Pl. *bekenīm*	Sg. 1. *bekinam* (same endings as indic.)	
2. *bekenī*	*bekenīn*		
3. *bekena*	*bekenan*		

Present Perfect Subjective

Sg. 1. *kerda bâšam*	Pl. *kerda bâšīm*	Sg. 1. *kada bâšam*	
2. *kerda bâšī*	*kerda bâšīn*	2. *kada bâšī*	
3. *kerda bâša*	*kerda bâšan*		

Badaχšānī.				Madaglašti.			

Imperative

Sg. 2.	*bikeh! biko!*	Pl.	*bekenīn!*	Sg. 2.	*bikun!*	Pl.	*bikünīt!*
Neg.	*na ka!*		*nakenīn!*	Neg.	{*na kun!* / *ma kun!*		{*na kunīt!* / *makunīt!*

47. ***dådan, to give**

dåd- : tī-, t- — *dåd- :* {*dī-, dē-* / *d-, dèh-*

Present Indicative

Sg. 1.	*mētèm*	Pl.	*mētīm*	Sg. 1.	*mīdum*	Pl.	*mīdīm*
2.	*mētī*		*mētīn*	2.	*mīdī*		*mīdīt*
3.	*mētī.a*		*mētī.an*	3.	*mīdi*[h]*ad*		*mīdi.an*

(also *namītum* 1st sg. neg.)

Preterite

Sg. 1.	*dådam*	Pl.	*dådīm*	Sg. 1.	*dådam* (-δ-)	Pl.	*dådīm*
2.	*dådī*		*dådīn*	2.	*dådī*		*dådīt*
3.	*dåd*		*dådan*	3.	*dåt*		*dådan*

Present Perfect

Sg. 1.	*dåda am*	Pl.	*dåda īm*	Sg. 1.	*dåd' am*	Pl.	*dåd' īm*
2.	*dåda ī*		*dåda īn*	2.	*dåd' ī*		*dåd' īt*
3.	*dåda as*		*dåda an*	3.	*dåd' ast*		*dåd' an*

Pluperfect

Sg. 1. *dåda būdam*, etc. — Sg. 1. *dåda būdam*, etc.

Present Subjective

Sg. 1.	*bitèm*	Pl.	*bitīm*	Sg. 1.	*bidīm*	Pl.	*bidīm*
2.	*bitī*		*bitīn*	2.	*bidī*		*bidīt*
3.	*bitī.a*		*bitī.an*	3.	{*bidē.ad* / *bidī.ad*		{*bidē.an* / *bidī.an*

Imperative

Sg. 2.	*bitī!*	Pl.	{*bitīn!* / *bitēn!*	Sg. 2.	{*bidī!* / *bidē!*	Pl.	*bidīt!*
Neg.	*na tī*		{*na tīn!* / *ma tīn!*	Neg.	{*na dī!* / *ma dī!*		*na dīt!*

	Badaχšānī.		Madaglašti.	

48. ***guftan, to say**

gùf(t)- : gū-, gō̌-, g-   *guft- : gō̌-, gū-, g-*

Present Indicative

	Sg.	Pl.		Sg.	Pl.
Sg. 1.	*mēgum*	*mēgīm*	Sg. 1.	*mīgum* / *mīgo.am*	*mīgīm* / *mīgo.īm*
2.	*mēgō.ē*	*mēgīn*	2.	*mīgū.ī* / *mīgī*	*mīgū.īt* / *mīgīt*
3.	*mēgō.a*	*mēgo.an*	3.	*mīgō.ad*	*mīgō.an*

Preterite

	Sg.	Pl.		Sg.	Pl.
Sg. 1.	*guftam*	*guftīm*	Sg. 1.	*guftam*	*guftīm*
2.	*guftī*	*guftīn*	2.	*guftī*	*guftīt*
3.	*guft* (*guf*)	*guftan*	3.	*guft*	*guftan*

Imperfect

Sg. 3. *mēguft*   Sg. 3. *mīguft*

Present Perfect

Sg. 1. (*guft' am* ? etc.)   Sg. 1. *guft' am*
3. *guft' ast*

Pluperfect

Sg. 1. (*gufta būdam* ? etc.)   Sg. 1. *gufta būdam*

Imperative

	Sg.	Pl.		Sg.	Pl.
Sg. 2.	*bugū!*	*bugīn!*	Sg. 2.	*bigō!*	*bigō.īt!*
Neg.	*na gū!*	*na gīn!*	Neg.	*na go!*	

49. ***raftan, to go**

raft- : raw-, rau-

Present Indicative

	Sg.	Pl.		Sg.	Pl.
Sg. 1.	*mērawum*	*mērawīm*	Sg. 1.	*mīrawum*	*mīrawīm*
2.	*mērawī* (-*ē*)	*mērawīn*	2.	*mīrawī*	*mīrawīt*
3.	*mērawa*	*mērawan*	3.	*mīrawad*	*mīrawan*

Preterite

	Sg.	Pl.		Sg.	Pl.
Sg. 1.	*raftam*	*raftīm*	Sg. 1.	*raftam*	*raftīm*
2.	*raftē*	*raftīn*	2.	*raftī*	*raftīt*
3.	*raft* (*raf*)	*raftan*	3.	*raft*	*raftan*

Badaχšānī.		Madaglašti.	
	Present Perfect		
		Sg. 3. *rafta ast*	
	Pluperfect		
Sg. 1. *rafta būdam*, etc.		Sg. 1. *rafta būdam*, etc.	
	Present Subjective		
Sg. 1. *birawum, birau.um, birauwam*			
Sg. 2. *birawī*, etc.			
	Imperative		
Sg. 2. *birau!*	Pl. *birawīn!*	Sg. 2. *bi'ra, birau!*	Pl. *birawīt!*
Neg. *na rau!*	*na rawīn!*	Neg. *na ra!*	*narawīt!*

50. ***åmadan, to come**

åmad- : oi(y)-, å-

Badaχšānī		Madaglašti	
	Present Indicative		
Sg. 1. *mē.oiyam* (*-åyam*)	Pl. *me.oi.īm*	Sg. 1. *mī.oiyim*	Pl. *mī.oiyīm*
2. *mē.oi.ī*	*me.oi.īn*	2. *mī.oiyī*	*mī.oiyīt*
3. *mē.oiya*	*me.oiyan*	3. *mī.oiyad*	*mī.oiyan*
	Preterite		
Sg. 1. *åmadam*	Pl. *åmadīm*	Sg. 1. *åmadam*	Pl. *åmadīm*
2. *åmadī*	*åmadīn*	2. *åmadī*	*åmadīt*
3. *åmad*	*åmadan*	3. *åmad*	*åmadan*
	Pluperfect		
Sg. 1. *åmada būdam*, etc.		Sg. 1. *åmada būdam*, etc.	
	Present Subjective		
Sg. 1. *bi.oiyam*, etc.		Sg. 1. *bi.oiyim*, etc.	
	Imperative		
Sg. 2. *bĕ.å!*	Pl. *bĕ.å.īn!*	Sg. 2. *bī.å!*	Pl. *bī.oi.īt!*
Neg. *nēyå!*			

TEXTS

SPECIMENS OF BADAχŠĀNĪ

I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in Badaχšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

Yak ådam dū bača dåšt. χatārīk bača ba pidar i χūdaš guft: "Ēⁱ pider, īsa i brāder i kalån aloi.id biko; īsa i man ham aloi.id biko."

Birāder i χatārik kalān a guft ki: "Īsa i tū bīsyår šuda as. Mā o šumå ai yak pider hastīm, biråber mēgīrīm."

Bača i amukaš åmad o guft ki: "Īsa i mårå χåmaχå bi må bitè (or *χåmaχå bitè'm) kī amuk i må as."*

(Guftan) "Saᵃr bī.å, waχt īsa i tera mētīm".

"Saᵃr ham åmadīm ba må na dådī. Mårå fan zadī. Čēra fan mēzanī? Haq i må bitē."

II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a Badχšānī, though it is, I believe, fairly correct and intelligible.

Yak ådamī dū bača dåšt. Bača i χatårīk ba pidar i χudaš guft: "Ē pider, o haq i χidam ba man bitī." Ū waχt pideraš ba dū bača i χudaš mål i χudaš taqsīm kad.

Bād ai čand rūz ō bača i χatārīk mål i χidaš jam kad, ba yak mulk i dūr safar kad. Unjå mål χidaš ba

χušguzerånī[1] *talaf kad. Waχtē kē hama'š a talaf kerda būd da ū mulk qāti saχtīn uftå(d); ī ham bisyår tang åmad. Raft pēš i yakī az merdumån i o mulk wa ba ū šerīk šüd. Ū merd ham urå ba jangal firiståd ki χūk i χudaš rå bičerånad.*

Dilaš χås(t) ki hamū χuråk biχerīm ki χūkå mēχeran, wa ba ō kasī čīzī na dåd. Ba χudaš yak fikerī mēkad (or, *fiker i χudaš a kad*), *ba χudaš guft ki: "der χåna i pider i må če qad nōker ki tanχå mēgīran hastand; wa nūn i ziyåtī ham dåran wa mã ai gišnagī mēmberam. Ålē mēχēzam, pēš i pider i χud mērawam wa mēgum: "Ē pider, ham ba χudå χilåfī kadam ham ba šumå, wa loi.īq nīstam ki piser i šumå χånda båšam, ålē ai nōkerhå χidat yak tarah marå nigahdår."*

Ō waχt χēst o raft pēš i pider i χüdaš. Ålē bisyår dūr būd, pider i χidaš ōra dīd, ba dalaš rā.am åmad, dau.īd wa ūna ba baγal χidaš girift wa būsa kad.

SPECIMENS OF MADAGLAŠTĪ

I

Yak merdī būd, Daula Muhammad, raft ba kūh. Da kūh raft kat i yak nafar i dīger. Bād χirs ba ūnå pēčīdaš. Ki pēčīd, ūnå yak nafer gurēχt. χirs hamū Daula Muhammad a bår såχt girē (*girift*) *burd ba dīger jå.a. Raft patik i ūna kand, dast a på i ūna kand. "Ī zinda's" gufta. Ū χisī him marda kerda ast.*

Bād raft o χirs ba sang ki šaχ bē.åram da bålå i bår künim. Bād ū ba šaχ månd wa ī gurēχt.

Daula Muhammad rafta ba kūh čūčahå i palang ba kuh dīd. Čår čūča būd. Aqb ters kerda bergašt ba χåna. Da χåna åmad, sanåj girifta. Waχt i āftau nīmrūz da hamū tarak rasīda, hamū čūčahå ra girifta da derūn i sanāj gerdånda as, ser i sanāj basta kerd, ba aqb gašt, nīm i rah åmad.

[1] *χušguzerånī* = enjoying oneself without regard for consequences. It is hardly as strong as "riotous living".

Palang χaber šīd, åmad. Åmad ba qišlāq qarīb šīd. Ū ham ba qišlāq rasīda az zīr i qišlāq aqab gašt wåstē i čūčahå's. Åwurd tīt kerd da båm der pīš i Mītaržau i Drōš. Sagahå ba hamūn čūčahå ser dådand. Hēci pīš na šīdan ai būvi zōrāwer.

Ba unhå Mītaržau īnåm kerd, ham čūčahå Mītaržau ba Drōš burd.

The narrator, Shīr Muhammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph :

kat obviously means "along with", but I know nothing about the word.

pēčīdaš. pēčīd suggests "hugging", but the general sense seems to be "set upon". *-aš* probably for *-šān* and apparently ungrammatical.

bår såχt glossed "carried".

patik glossed "eyelids", but I do not know the word. *Palik* is the Kōwār for "eyelid".

χisī probably = *χudaš rā.*

šaχ glossed *taχt i sang.*

būd. Aqb . . . MS. has *bād aqb. Ba'd* would be more natural than this independent *'aqab.*

tarak. I do not know whether the word is ترک or طرق nor what it means. There is Bχ. *tarak* = crack, spilt, and here the meaning might possibly be a "cleft" in the rocks.

az zīr . . . čūčahå's. There seems to be some confusion. Presumably it went back because it could not find its cubs. Otherwise omit *aqab.* "It went about on the lower side of the village (looking) for its young."

II

Yak mard būd, Dīlarām nom dåšt. Åšiq šīd, guft ki :

Būlbūl ba båγo raft,
Nazar ber nihålo kat.

Åhī kašīd, qåmat i Lēlī χīyålo kad.
Dīlaråm dilberī, Sangil tu kāfirī.
5. *Dil 'amrå'te mīberī*
χüd yår i må šawī(t).
Dāro madī, tabīb,
Må dårīm dard i hišq
Må bèh namīšawīm,
10. *Tu badnām mīšavī.*
Dīlaråm dilberī, Sangil tu kåfirī.
Åmad nimåz i šåm
Nē-åmad nigår i man
Yak dīda på.as dåštam
15. *χåb i man harāmo šīd.*
Dīlaråm dilberī, Sangil tu kåfiri.
Dil hamrå'te mīberī
χüd yår i må šawīt.
Malahim ba kūh, ū dašt ū bīyābån γarībo nīst.
20. *Herjå birasīt, χaima zad o bårigå girift (o) hīc γarībo nīst*
Dīlarām dilberī, Sangil tū kåfirī.

This was the only piece of verse which Shīr Muhammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The *o*'s and *ū*'s recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

l. 4. *sangil* presumably = *Sang-dil.*
l. 14. *på.as* presumably = *pās* of *pās-bān.*
l. 19. *Malahim* probably for *malā.im.*
γarīb here and in l. 20 perhaps means "out of place".
l. 20. Is *Dīlarām* or *Sangdil* the subject?
Birasīt probably *birasīd* = *mīrasīd* 3rd sing. imperf.

TRANSLATION OF SPECIMENS

B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."

B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants.'"

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. "He is alive," it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), "I will bring a slab of stone and put it on him (*or* put him on it)." Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard's cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhau of Drosh. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammad a present and took the cubs away to Drosh.

M. II

There was a man, Dīlarām by name, who fell in love and said:

The Bulbul went into the garden,
She looked at the trees.
He sighed and thought of the form of (his) Lēlī.
Dīlarām you are a lover, Stony-Heart you are an infidel.

You carry off my heart with you;
Be you my lover.
Give no medicine, Physician,
I suffer from the pain of love.
I will not get better, and you will be discredited.
Dīlarām you are a lover, Stony-Heart you are an infidel.

Evening prayer-time came,
My lover came not.
I kept one eye on the look out.
Sleep became unlawful to me.
Dīlarām you are a lover, Stony-Heart you are an infidel.

You carry away my heart with you.
Be you my lover.
Curses (?) on the mountains and the plains and deserts are no strange thing.
Wherever she came she pitched her tent and made her place of audience (*or* her camping-ground),
(And) it is no strange thing.
Dīlarām you are a lover, Stony-heart you are an infidel.

BADAXŠĀNĪ AND MADAGLAŠTĪ VOCABULARIES

Order of arrangement:

Vowels:	*ā, å*	Liquids	*l*
	a, e		*m*
	ē		*n*
	ī		*r*
	i	"Aspirate"	*h*
	ŏ		
	ŭ		
Diphthongs:	*ai*		
	au		
	oi		
Gutturals: Explosives	*q*		
	k		
	g		
Spirants	*χ*		
	γ		
Palatals:	*č*		
	j		
	y		
Dentals:	*t*		
	d		
Labials: Explosives	*p*		
	b		
Spirants	*f*		
	w, v		
Sibilants:	*s*		
	š		
	z		
	ž		

Note.—Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols:—

(1) Marked and unmarked vowels are treated as the same.

(2) Other things being equal, an unmarked consonant precedes one bearing a diacritical sign.

(3) *b* is followed by *č*

d	*δ*
g	*γ*
k	*χ*
s	*š*
z	*ž*

BADAXŠĀNĪ VOCABULARY

ā, å

åb; jū i åb, water-channel, v. *au*

āberū, -å, eyebrow

ådam, man

åft- : ? to obtain, find; *šurīdam åftamaš,* I searched for and found it

āftauras, morning

ālāčabåf, ? *ustå ālāčabåf,* master weaver

ålē, now; *hamī ålē,* this very moment

åmad- : oi(y)-, å(y)-, to come

årunj, elbow

åsaqål, headman, minor official

åsi.åb, osi.åb, mill

åsmån, sky

ăsp, horse (common); *ner ăsp,* stallion

åsta åsta, slowly

åstīn, sleeve

åtiš, fire
åwurd- : år-, to bring

a

abdah, seventeenth
aftåd, seventy
ahmaq, stupid
aka (*aqa* ?), "*arbāb*," master
aχ, ice; *auʷaχ bast*, the water froze
aχīr ferdå, the day after the day after to-morrow
alaušå, jaw
aloi.id, separate, apart; *aloi.id k.*, to separate, divide off
ama, paternal aunt; *bača i ama*, cousin
ambūr, pincers
amī, hamī, pron. and adj. this same, this very (one); *kī būd ke hamīna zadī* ? Who was this person whom you beat? *Kī būd ke hamīna ba šumå gufta būd* ? Who was it had told you this?
amu, hamū, pron. and adj. that same, that very (one), that; *amū asp a mēχåham*, I want that horse; *amūna dīdam*, I saw him
amuk, paternal uncle; *bača i amuk*, cousin
anår, pomegranate
angišt (*ü*), charcoal
angüšt, finger after, behind him
aqab, aqib, behind (adv.); *ba aqab, i ō*, after, behind, him.
aqel, intelligence, sense; *bā aqel*, intelligent; *bē aqel*, stupid
arbåp, headman; *qüšlāqī arbåp*, village headman
arra, saw
arzan, a kind of grain, millet (?)
as, v. *ast*
asli, original; *asli watan i tå az kišå'st* ? Where is your original home? Where do you hail from?
asp v. *āsp*
ast-, pres. base of v. to be
as, ast, is
astai? how? in what manner? *astai az Faizābād åmada ē*? How have you come from F.?; *astai basta ī*? How have you shut (it)?
-aš, his, her, its; him, her, it
aštåd, eighty
az, v. *ai*
azī, down, downwards (?); *ser i azī* = downwards
aždah, eighteen

ē

ēla, loose; *ēla k.*, to loosen, let go, open, undo; *ēla š.*, to become open, etc.
ēzår, trousers, pyjamas
ēzum, firewood

ī

ī, adj., this
ĭmrūz, v. *imrūz*
īnjā, here
īrā̊, pron. (acc.) this
īsa, share, portion, share of inheritance
ĭstā̊d- : *ēs*(*t*)-, to stand, stay; *m'ēstē ya mērawē?* will you stay or will you go away? *qarā̊r bē.es* = stand still

i

i (*iẓāfa*), of, connective between noun and adj.
imrūz, to-day
imsā̊l, this year
istā̊d-, v. *īstā̊d-*

ŏ

o, and; *mā o šumā̊*, you and I; *ā̊mad o guft*, he came and said
ō, v. *ū*
ōrā, pron. (acc.) him, that (one)
osi.ā̊b, v. *ā̊si.ā̊b*

ŭ

uft-, v. *pert-uft-*
ustā̊, craftsman
ustuγā̊n, bone
ū (*ō*), *ūn*, pron. he, she, it; adj. that; pl. *ūnā̊*, pron. they

ai

ai, *az*, from, of, belonging to; *hamī asp az χidīm ast*, this horse is ours, this is our horse
ain i čašm, pupil of the eye

au

a.ū, water; *a.ū i garm*, warm water; *a.ū i jūš*, boiling water
aur, cloud
aurat, *-hā̊*, woman

oi

oi.īn, iron
oi.īnda, coming, future; *sā̊l i oi.īnda*, next year
oi.īnger, blacksmith; *ustā̊ i oi.īnger*, master blacksmith

q

qaimā̊χ, cream
qā̊līn, "*gilīm*," woven rug
qalwā̊, plough; *qalwā̊ k.*, to plough; *ī zamīn a qalwā̊ ka*, plough this land!
qarā̊r, fixed, steady; *hamūnjā qarā̊r bē.es*, stand still there
qarīb, near
qišlāq, *qušlāq*, village, settlement; *qišlāqī arbā̊p*, village headman
quwat, strength

k

kābūt, blue
kad-, v. *kerd-*
kàh, straw
kai? when?
kā̊k, (1) *kā̊k i pā̊*, leg above ankle; (2) dry
kalā̊n kalā̊ñ, big, great
kalapā̊, sloping down, downhill
kalau.ūr, sights of a gun

kalb, steep
kam, little, small (in quantity)
kamer, cliff
kamter, less
kand- : kan-, to dig
kandåq, stock of a gun
kār, kår, business, work, act
kård, knife
kašīd- : kaš-, to draw, pull
kåšt- : kår-, to sow
kauk, "*chikor*," red-legged hill partridge
kaulēs, ladle
kauš, shoes
kè, ki, ke, (1) conj. (corresponding in use to O.C.P. *kih*), that, so that, in order that, etc.; *man fårīdam ke hamī kår a bekenem*, I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that; *hamū šaχs ast kè dīna rūz åmada būd*, it is the same man who came yesterday; *hamū šaχs ast kè ōrā dīna rūz zadam*, it is the same man whom I beat yesterday
kerd-, kad- : kin-, kün-, ken-, kèn-, to do
kèrra : kèrra i asp, foal
kerta, shirt
kerwås, cotton
ki, v. *kè*
kī ? who? *hamī asp az kī χerīdī ?* from whom did you buy this horse?
kišå ? where? *ai* (*az*) *kišå ?* whence?
kīšt, küšt, sowing, cultivation; *kišta zår*, cultivated ground; *kišta zår k.*, to cultivate
kittasag, shepherd's dog
kōᵘ, kū, mountain
kōt, coat
kūčük, puppy
kudåm ? kuδåm ? adj. or pron., which? which one? *kuδåm šaχs būd ki ba šumå guft ?*
kuluχ, thick, stout
kūm, pillow; *kūm i kūrpa, kūm i lēf*, pillow and quilt (?); *i*, probably for *o* = and
künda, log, trunk of a tree
kŭrpa, quilt
kursī, chair
kurūr, crore
kūtā, short

g

gadīk, ewe
ganda, bad; *ådam i ganda*, a bad man
gandam, wheat
gardan, neck
gašt- : gerd-, to go about; *časpån gašta bē.å*, come back quickly
gau (*gåv*), cow, pl. *gauwån* (cattle); *måda gau*, cow; *berza gau*, bull; *gau rå jūšīd*, she milked the cow

germ, garm, hot
germī, heat
gīlām, knotted carpet
gīr : ba gīraš k., to catch it or him; *gīr na ka*, don't delay (?)
girēwån, collar of coat
girift- : gīr, to seize; *dauraš giriftand*, they surrounded him (or it); *jilåv girift*, v. *jilåv*
gišna, hungry
gōsåla, calf
guft- : go-, (*g-*), to speak, say, tell
gül, flower; *gül i gulåb*, rose; *gül i sūrī*, rose
guldår, embroidered
gulū, throat
gurēχt- : gurēz-, to run away
gūsfand, sheep; *mādagūsfand*, ewe; *ner gūsfand*, ram
gūš, -å, ear
gušåt, loose
gūšt, flesh, meat
guzašt- : guzār-, v.i. to pass by; v.t. to leave put down

χ

χåb, sleep; *χåb k.*, to sleep
χaber, news, information
χaima, tent
χåkisterī, grey
χåla, maternal aunt; *bača i χåla*, cousin
χålī, empty
χåmaχå, willy-nilly; *χåmaχå ba ma bitī*, you must give it to me; *man ferdå χåmaχå mērawum*, I will certainly go to-morrow, I shall have to go to-morrow
χåna, house
χånd- : χån-, to sing, read
χandīd- : χand-, to laugh
χanjer, dagger
χarāv, thin (of animals, etc.), in poor condition
χåst- : χō(y)-, χå-, χåh-, to wish, want; *man χåstam ki hamī kåra bekenem*, I wanted to do this; *sè ta gūsfand mēχåham*, I want three sheep
χasta, tired
χau, cf. *χåb*; *raχt i χau*, bed-clothes
χauwånd- : χauwån-, to make lie down
χerīd- : χer-, to buy
χert, χurt, a weight (?)
χēst- : χēz-, to rise, stand up
χetārīk, χetårīk, (*χertārīk* ?), small, little
χō.er, -å (*-ån* ?), sister; *bača i χō.er*, sister's child
χō.erzåda, sister's child
χūb, good
χüd, χid, self; *χüdam*, myself; *χüdat*, thyself; etc.
χūk, pig
χūn, blood
χunak, cold

χürd- : χür-, to eat
χuftan, early night, bedtime

γ

γalla, grain
γau.omū, kind of grain (?)
γaus, thick (as of a stick)
γenān, colt
γerīb, strange

č

čåbuk, quickly, swiftly
čådēr, *čådīr*, sheet, veil, head-cloth
čakman, cloak, "choga"
čand ? how many ? how much ?
čand, (1) so, *čand kalån būd kè burdan na tonistam*, it was so big I could not carry it away ; (2) a certain number of, some ; *bād ai čand rūz*, after some days
čapdar, *čabdar*, window
čåqū, small knife
čår, four ; *čår cår bigīr*, take four of each
čårdah, fourteen
čårmaγz, walnut
čarånd- : čarån-, v.t. to cause to graze, pasture
čarīd- : čar-, v.i. to graze
časpån, quickly, without delay ; *časpån gašta bē.å*, come back quickly
časpånd- : časpån-, v.t. to make stick, adhere
časpīd : časp-, v.i. to stick, adhere
čašm, eye ; *pušt i čašm*, eyelid
čåšt, later morning ; *nån i čåšt*, breakfast
čè ? *čē* ? adj., what . . . ? *čè hawål dårīn* ? how are you ? (= what state of affairs have you ?) ; *čè tår* ? how ? in what way ?
čèrå ? *čēra* ? why ?
čermger : ustå čermger, leather-worker (?)
čī ? pron. what ? *ū čī mēguft* ? what was he saying ? *šumå čī mēgīrīn* ? what are you taking ? *čī guf(t)* ? what did he say ?
čil, *čel*, forty
čimča, spoon
čīnår, chenar tree
čind- : čīn-, to pluck, gather
čīz, thing
čūb, wood, stick
čuča i merγ, chicken
čuk, straight, upright (?) ; *čuk bē.es*, stand straight
čukīd-, *čikīd- : čuk-*, *čik-*, to hammer, pound, hammer in ; *mēχa bučuk*, hammer in the nail

j

jå, place
jåla, hail (my MS. is uncertain and *žåla* might be read, but

the probability of *jåla* is increased by the Madaglašti form *jōla*)

jān, life; *bē jān*, weak

jau, barley

jauwårī, maize

jēp, pocket

jēwuk, pocket

jīger, liver

jīl, v. *jül*

jilau, *jilāv* (reins, bridle); *duzd ser i rāh jilau.išōn giriftan*, robbers waylaid them, held them up

jū, *jūb*, channel; *jū i åb*, stream; *jū i kalån*, big stream; *jū i ketārik*, small stream

jūbår, irrigation channel

jül, *jīl*, blanket

jumbīd- : *jumb-*, v.i. to shake

jumbånd- : *jumbån-*, v.t. to shake

jūråp, socks

jurγåt, curds

jūš, boiling; *au i jūš*, boiling water; *jūš åmadan*, v.i. to boil

jūšīd- : *jūš-*, to milk; *gåv rå jūšīd*, she milked the cow

jūšond- : *jūšon-*, v.t. to boil

y

y (for *ī* between vowels), this, these; *ai-y-aspå kudåmšūn mīgīrīn?* which of these horses are you going to take?

ya, (either) or

yak, one; *yak*[i] *nīm* (*rūz*), a (day) and a half

yakī, a single one; *pēš yakī būt ālē do šut*, formerly there was one, now there are (have become) two

yåzdah, eleven

t

ta, particle used after numerals; *do ta bigīrīn*, take two; *sè ta gūsfand mēšūram*, I want three sheep; *sè ta sè ta betī*, give three to each

tå (1), a form of *tū* in the oblique cases: *qišlāq i tå*, your village

tå (2), up to, till: *tå dīna rūz*, up to yesterday; *ai pår sål tå ålē*, from last year up to the present time

taγa, maternal uncle; *bača i taγa*, cousin

tai, inside; *ba tai i sandūq*, in the box; *tai i jēp*, in the pocket

takīya, pillow

taχta, plank

talabīd- : (*talab-* ?), to demand, seek in marriage; *Īsåq ai Mådaubīd duχter talabīd*, I. asked M. for his daughter in marriage

tålē = *tå ālē*, up till now
tang, tight
tånist- : tån- (or vowel *å*, *o*), to be able, can; *čand kalān būd kèburdan* (or *werdåštan*) *ne tonistam*, it was so big that I was unable to carry it (*or* carry it away); *ålē namētånam birawam* or *ålē raftan namētånam*, I cannot go now; *dīna rūz na tånistam birau.am*, I was unable to go yesterday; *natånistum ki bē.åyam*, I was unable to come
tåq, room
tåqīn, peaked cap worn inside a turban (Indian, "Kullah")
tår, manner; *čē tår basta ī?* how have you tied it?
taraf, direction; *ba kudåm taraf mērawē?* in what direction are you going?
tarsīd- : tars-, to fear, be afraid
tåzī, hound
tèz, quick, swift
tigma, button
tīng, steep
tīr, beam, rafter
tišna, thirsty
toi.i, under, underneath; (*kūm*) *toi.i ser mīkunè*, you place (the pillow) under your head
toi.ī, young foal; *måda toi.ī*, f., *ner toi.ī*, m.
tū, *to*, thou
tufang, rifle; *tufang a zadam*, I fired the rifle
tufangča, pistol
tuχm, *tiχm*, (seed?); *tuχm, i merγ*, hen's egg
-tum, *-tī*, v. *dåd- : t-*, to give, etc.
tūt, mulberry

d

dåd- : t-, to give
dāh, ten
dahån, mouth
dahum, tenth
dålån, verandah
dandån, tooth
dånist- : dån-, to know
daraχt, *-å*, tree,
dast, hand, arm; *band i dast*, wrist
dastak, small beam
dastår, sort of turban; *dastår i safēd*, white turban
dåšt- : dår-, to have, possess; 3rd sg. *dåra*, is, there is; *īnjå hēčī sang na dåra*, there are no stones here
daur, round about; *daur i χåna*, round about the house; *dauraš giriftand*, they surrounded it (him); *daurmadaur*, round about.
dēg, v. *dèk*
dèk, *dēg*, cooking-pot
deχter, daughter, girl
der, door

derånd- : derån-, deron-, v.t. to tear
derūn, women's quarter's, private part of a house
dēwål, wall
dīd- : (bīn- ?), to see
dīger, other, additional; *čand rūz i dīger båz mērawē?* in (i.e. after) how many more days will you go back again?
dīna rūz, yesterday
dīnyå, world
do, du, two
dūγ, buttermilk
dūχt- : dūz-, to sew
duχter, vide *deχter*
dül, heart
dūmåd, son-in-law
dumba, sheep's tail; *rauγan i dumba,* mutton-fat
dūr, far, distant
durâz, long, tall; *ådam i durâz,* tall man
durōγ, lie, untruth
duyum, second
duzd, duz, robber, thief
dwåzdah, twelve

p

på, foot, leg
paga, early morning, to-morrow morning
pahlawån, strong, powerful (physically); *bisi.år ådam i pahlawån ast,* he is a very strong man
paidå k., to find, procure
paitauwa, leg-bandages, putties
paχt- : paz-, to cook
pām, wide, broad
pàṅj, five
panja : panja i dast, the open hand, finger, first finger; *panja i på,* the foot, toes; *šāh panja i kalān,* the second finger
panjå, fifty
pånzdah, fifteen
pārčam, fringe of hair on forehead
parīd- : par-, to fly
pår sål, last year; *pår sål pas åmadam,* I came back last year
pas, adv.: (1) after (of time); *pas az ū,* after that; *pas ferdå,* the day after to-morrow; (2) back (of place)
pas i på, back of ankle
past, low-lying, low, mean (?); *ådam i past,* an ill-bred (?) man
påšna, heel
patük, a kind of grain
pērår sål, the year before last; *pēš pērår sål,* the year before the year before last
perè rūz, perīrūz, the day before yesterday; *pēš perè rūz,* the day before the day before yesterday
pertuft- : pertå- (-oi-), to throw,

fling down; *mīpertoiyum,* I throw down; *bipertå!* throw down! (Equated in meaning with Mn.P. *andåχtan.* With *pert-* cf. Mn.P. (dial.) *part kerdan,* to fling away; *part šudan,* to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

pēš, adv. (1) forward, in front, to (of persons); *pēš i ō raftam,* I went in front of him, *or* I went to him; (2) before (time), formerly; *pēš az ū,* before that; *pēš yakī būt,* formerly there was one; v. *pere* and *pērår*

pēšånī, forehead

pēšīn, early part of afternoon

pī.åz, onion

pider, -å, father

pīser, -hå, son

pōu, quarter; *se pōu,* three-quarters; *nīm pōu,* one-eighth

poi.angī, lowland; *qišlāq i poi.angī,* a village in the low-lying land, plains

poiyån, pōi.ån, down, downwards; *ai koh poi.ån åmad,* he came down from the hill

pōst, skin

(?) : *pōš,* to sow (?); *ī zamīn qalwa kada bipōšīm,* let us sow this ploughed land

puχta v. *paχt-*; *puχta bugo = råst bugo!* speak truly, speak the truth!

pursīd- : purs-, to inquire

pušt, back; *pušt i bång* (on the top of the roof)

pušük, -ån, cat

pür, full

b

ba, to, at, in, into

bača, -hå, child, boy

bad, evil, bad; *badter,* comp. of do.; *batterīn,* superl. of do.

bād, after (time); *bād az ū,* after that

båd, wind

Badaχšān, country of Badakhshān

Badaχšī, Badaχšānī, of or belonging to Badakhshān, Badakhshānī

badan, body

båft- : båf-, to weave

baitàl, mare

baitalča, 2-year-old filly

båχ, garden with big trees

båχča, garden (small trees)

båχt-, boχt- : båχ-: (1) to lose (a game, etc.) (?); (2) to weave (clerical error for *båft- : båf-* ?)

bålå, above; *rū ba bålå*, upwards

bålå i, on top of, upon

bålågī, upland; *qišlăq bålågī*, a village in the mountains

båm, roof

band, joint; *band i dast*, wrist; *band i på*, ankle

bång, *bång*, roof, v. *båm*

båqila, pl. *båqilå*, bean

barâbar, *biråber*, level, equal, alike, sound, in good order; *mijåz i šumå barâbar as?* are you in good health? *barâbar mēgīrīm*, we shall take (shares) alike, share equally

bårån, rain

barg, leaf (of tree)

bårīd- : bår-, to rain, to fall (of rain, snow, etc.)

bårīk, thin (as rod), narrow

barra, lamb

båš-, v. *būd-*, may be

bast- : (band-?), to tie, fasten

batta, separate; *bišī batta*, sit separate, apart

batterīn, superl. of bad

båz, again

bāžgī, *-ån*, kitten

bē, without, lacking in, *bē quwat*, weak; *bē jån*, weak, feeble; *bē aqel*, stupid, foolish

bēd, willow

bēdår, awake, wakeful, on the watch

bēhter, better

bēhterīn, superl. of last; best

bēχ, root

bēχt- : bēz-, to sift

bēl, spade, shovel; *bēl z.*, to dig

bēla, gloves

bēmår, ill, sick

ber, chest, breast

berf, snow; *berf bårīd*, it snowed

berīnj, brass

beroi i, for the sake of, for

bērūn, men's quarters, public part of a house

berzagau, ox, bull

bīča, kid

bilaχša, thin (?); *ådam i bilaχša*, a thin man (?)

bīnī, nose

bĭråder, *-å*, *brāder*, brother; *bĭråderzåda*, brother's child

birqa, woman's veil

bīst, twenty

bīstum, twentieth

bisyår, *bisi.år*, very

bižīlak, joint; *bižīlak i dast*, wrist; *bižīlak i på*, ankle

boi.īs, reason, cause; *boi.īs i čè ī kår a kadī?* for what reason (i.e. why) did you do this?

boi.īst (pret.), *båᵃd*, *båt*, *boiyad* (pres.): it is necessary that; must, ought to (impers.); *imrūz båᵃd birawum*, I must go to-day; *båt šumå*

ī kår a bikunīn, you must do this; *nemīboiyad ki birawī*, you mustn't go, you need not go; *šumå ra na boi.īst kè ī kār a šumå bikunīn*, you should not have done this
brinj, *berinj*, rice (cleaned)
būd-, to be (pret. base); *būd*, *būt*, 3rd sg. pret.; subj. base, *båš-*
buland, high
būr, grey (?)
burd- : ber-, to carry away
burīd- : bur-. to cut, cut off
burūt, moustache
büz, goat; *måda büz*, f., *ner büz*, m.

f

fan, deceit, trick; *mårå fan zadī*, you tricked me, gulled me
fårīd- : får-, *fǒr-*, to wish, want, intend; *man fårīdam* (*mēfåram*) *kè hamī kår a bekenem*, I wanted (want) to do this; *ålē mēfåram ki birauwam*, I want to go now; *imrūz dil i måra* (*sic*) *namīfåra*, I have no desire (for it) to-day
ferbē, fat
ferdå, to-morrow; *pas ferdå*, the day after to-morrow
ferš; *ferš i zamīn*, floor
firiståd-, (pres. base ?), to send
fulån, such and such; such and such a person
fulåt, steel
furōχt- : ferōš-, *ferūš-*, to sell

w

wåda i werdī, night-time (between *χuftan* and *nīm i šap*)
wåguzår k., to make over to
waχt, time
-wårī, like, resembling; *misl i sagwårī månd*, it resembled a dog
wåskat, waistcoat
watan, native country
wazmīn, heavy
werdåšt- : werdår-, to take up, carry away, remove; 1st pers.sg.indic., *wermīdåram*; 2nd sg. impv., *werdår*
werdī, glossed *χau*; v. *wåda* but perhaps connected with *wird*
wēⁱrå, gums

s

sabuk, light (of weight)
sad, hundred; *du sad*, two hundred
sadā, noise
såf, clear, bare
safēd, white
sag, *-ån*, dog; *måda sag*, *-ån*, bitch; *ner sag*, *-ån*, dog, m.
saχt, hard; *saχt bē.å*, come quickly (?)

såχta, såχt ; *čī såχta åmada ī?* how have you come? *bå čī såχt mērawē?* how are you going to go? (Apparently perf. pc. act. and verbal noun of Mn.P. vb. *sāχtan : sāz-*, to make, arrange, which in M.C.P. may also mean "to get along with, agree with", *or* "to make fraudulently", cf. *sāχtagī* = fraud, swindle. The B. idiom above has probably something of the force of the Eng. "manage" as in: "How did you manage to come?" "How will you manage to go?")
sål, year
sallah, (a sheet of cloth, "*čådīr*"); turban, "*lungī*"
sandalī, chair
sang, stone; *sang i osi.åb*, millstone
sanglåχ, stony
saᵃr, morning
sauz, green
såz k., to make, fashion
sè, sē, three
ser, sar, head; *ser, sar i . . .*, on top of, on upon, end of . . . ; *ser i mèz*, on the table; *sar i rāh*, on the road, on the way; *ser i zulfa mībura*, he cuts, trims, his hair
serd, cold; *šau serd χèrdīm*, we were (or caught) cold at night; *dastam serd kerda ast*, my hand has got cold
sē.ū, apple
sèyum, third
sēzdah, thirteen
sī, thirty
sī.å, black
sīχ, (skewer?), cleaning-rod of rifle
sipårīd- : sipår-, to entrust to, commit to
sīper, shield
siperz, spleen
sirχ, red
sīyum, thirteenth
soχt- : sanj-, v.t. to weigh
sōχt- : sūz-, v.i. to burn
sup, sub, morning
sūrī, (red?); *gül i sūrī*, rose
sutūn, pillar
suzånd- : sūzån-, v.t. to burn

š

šāh, (king); *šāh panja i kalān*, the second finger
šahr, town, city
šåχ, branch
šaχs, person, individual, personage
šålī, paddy, growing rice
šåm, evening, nightfall; *nån i šåm*, evening meal
šamšēr, sword

šånd- : šån-, to cause to sit, seat, place
šånzdah, sixteen
šap, night, v. *šau*
šas(t), sixty; *šast o yak*, sixty-one; *šastum*, sixtieth
šast, thumb
šaš, six
šau, šab, šap, night
šauher, husband
šikåf k., v.t. to split
šikast- : šikan-, v.t. and v.i. to break
šikam, stomach, belly
šinauwīd- : šinauw-, to hear; *bišinau*, hear, listen; *mēšinauwum*, I hear
šīr, milk
šīš, lungs
šīšt- : šīn-, to sit, sit down; *mēšīnam*, I sit; *šīštam*, I sat; *biši*, (sg.), sit down! *bišīnīn*, (pl.), sit down!
šōna, shoulder
šud- : šaw-, to become, be accomplished
šudagī (noun from *šuda*, p.pc. of *šudan*), coming into existence, v. *nau*
šumå, pl. you
šumårīd- : šumår-, to count
-šūn, (enclitic), them, their
šūrīd- : šūr-, to seek, search for, want; *bišūr paidå ko*, search for and get it; *šūrīdam åftamaš*, I have sought for and got it; *sè ta gūsfand mēšūram*, I want three sheep
šūšt- : šū-, to wash; *bišū'm ya na šū'm?* Should I wash (it) or not? *Bušū'š!* wash it!

z

zad- : zan-, to strike, beat
zămīn, earth, ground, land
zan, wife
zarūr, necessary
zerdålū, apricot
zēr i, under, beneath, below; *zēr i kursī*, under the chair
zert, zerd, yellow
zīna, staircase, steps
zīråk, clever, smart
zoi.īd : zoi(y)-, to give birth to
zoråwer, strong, powerful
zulf, long hair (human)
zuwån, tongue

ž

žåla (?), v. *jåla*

l

lak, lakh, 100,000
lakūk, likīk, finger; *lakūk, likīk i χetārik*, little finger
langārī, big dish
lau, -å, lip
lēf, probably = *lihāf; kūm i lēf*, pillow and quilt (?), bedding
lenj, cheek
likīk, v. *lakūk*
lingī, "*lungi*," a head-dress

līst- : lēs-, to lick
lišm, thin (as of paper, etc.)
lūla, tube; *lūla i tufang*, rifle barrel

m

ma, (1) neg. part. with impv., cf. also *χåmaχå*, nolens volens; (2) part., cf. *daur-madaur*, round about
må, we
mådar, *-å*, (*-ån* ?), mother
måda, female; *måda gau*, cow; *måda buz*, she-goat
maidikik, maidīkak, small; *kū i maidikik*, small hill; *qišlāq i maidikik*, small village
mål, property; *mål i man as*, it belongs to me
målīd- : mål-, v.t. to rub
man, I
månd- : mån-, (1) v.i. to stay; v.t. to leave, place; *bånīm* = *bimånīm*, shall we put (it) down? *Hamånjā måndu-maš o χēstum o raftam*, I put it down there and got up and went off
månd- : mån-, (2) v.i. to resemble; *misli sagwårī månd*, it resembled a dog
mānja, bedstead
maska, butter
merdum, people
merγ, fowl
mēχ, nail, peg
merd, *-ahå*, man
mezd, *mez*[d], wages
mī.ån, mī.åñ, (1) small of the back, waist
mī.ån i, (2) prep. in the middle of, among; *mī.ån i merdum*, among the people
mijåz, health; *imrūz mijåz i šumå baråbar as?* are you well to-day?
mīs, copper
misl i, like, resembling
mōza, long leather boots
mū, hair
mūbandak, plait of hair; *mūbandak båftan*, to plait the hair
muloi.im, soft, gentle
murd- : mber-, to die; *mēmbera*, he is dying; *mēmberīm*, we are dying
muža, eyelash
müžük, kind of pulse, or bean

n

na, nē, neg. part.; *namētånam*, I cannot; *pēš nē-y-å*, don't come forward
-na (?) form of the accusative ending (?)
nå, nå i osi.åb, water-lead of mill
nafer, person, individual
nāχūn, nail (finger or toe)
nån, nåñ, nõ, bread; *nån i čåst*, morning meal; *nõ*

i nīmrūz, midday meal; *nån i šåm*, evening meal
nāšpōtī, pear
nau, v. *nū*; *nau-šudagī*, of recent origin
nawad, ninety
naz(d), to (of persons); *naz(d) i ō raftam*, I went to him
nazdīk, near
ner, male; *ner buz*, he-goat; *ner āsp*, stallion; *ner sag*, male dog
nīm, half; *nīm rūz*, midday; *nīm i šap*, midnight
nīma, half-full
nimåz i dīger, later afternoon
nū, recently; v. *nau*
nuʰ, nine
nū.um, ninth
nūzdah, nineteen

r

raft- : raw-, rau-, to go
rag, vein, tendon; *rag i pas i på*, tendo Achillis
rāh, road
raχt; *raχt i χau*, bedding, bed-clothes
rån, thigh
randa, carpenter's plane
rang, ibex
rasånd- : rasån-, to cause to arrive, to cause to reach
rasīd : ras-, to arrive, reach
råst, correct, true
rēχt- : rēz-, to pour out, spill
rēša, root, roots
rikåwī, rikābī, dish, plate
rīš, beard; *rīš i safīd*, grey-beard, elder man
rīšt- : rēs-, to spin
rōda, entrails
rōγan, ghee, grease; *rōγan i zerd*, clarified butter, ghee; *rōγan i dumba*, mutton fat (for cooking)
rū, (face, surface); *rū i mēz*, on the table; *rū ba bålå*, upwards, uphill
rūdχåna, river
ruft- : rŭ-, to sweep; *ruftum*, I swept; *mēru'm*, I sweep
rūpī.a, rupee
rūz, day

h

haft, seven
hālē, v. *ålē*, now
ham, 'am, also
hamånjā, hamūnja, that same place, that very place, there
hamī, adj. and pron., this same, this very, this; v. *amī*
hamī ålē, this very moment; just now
hamū, adj. and pron., that same, that very, that; v. *amū*
haq, rightful claim, rights, dues
hast-, 'ast-, pres. base vb. to be
hašt, eight
hawā, air, atmosphere; *bisyār hawā.ī garm ast imrūz*, it is very hot to-day

hawål, circumstances; *če hawål dårīn?* how are you?
hazår, thousand
hēčī . . . (na), not any; *īnjå hēčī . . . sang na dåra*, there are no stones here
herče, whatever
hušī.år, clever

MADAGLAŠTI VOCABULARY[1]

ā, å

āberū, eyebrow
ådam, -hå, man
āftau, sun; *āftauras*, sunrise, early morning; *āftau čåšt*, forenoon; *nūn i āftauras*, early morning meal; *āftau nīmrūz*, midday
åhån, åhon, iron
† *åhī*[2], sigh
ålē, ålī, now
åmad- : oi(y)-, to come
åranj, elbow
āsi.åb, mill; *jūbår i āsi.åb*, mill-stream; *sang i āsi.åb*, millstone; *nau i āsi.åb*, water conduit, pipe to mill
āsmån, sky
åsta, slowly; *åsta ná ra*, don't go slowly
āstīn, sleeve
åšiq, adj., in love; noun, lover
åteš, fire
āv, au, water; *āv i germ*, hot water; *au i serd*, cold water
åwurd- : år-, to bring

a

abdah, seventeen
agar, if; *agar bīmårī šawad*, if there should be illness
ai, v. *az*
ajai.ib, adj. strange, peculiar
akšåhi? from where? *akšåhi sadå i kamån åmad?* where did the report of the rifle come from?
alaχša, jaw
ambūr, pincers
amuk, paternal uncle
anår, pomegranate
angišt, charcoal
angüšt, finger, toe; *angüšt i på*, toe
aqab, behind; *ō ai aqab åmad*, he came behind (them); *ūnå ba aqab i ō raftan*, they went after him; *ba aqab gašt*, he went back
aranda, plane
arqa, back of shoulders
arrah, saw
asaqål, headman, "kadχudā"

[1] For order of arrangement *v. supra*, p. 174.
[2] The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

asp, -å, horse
-aš, his, her, its; him, her, it
aštерē, ašterī? how? *ašterē basta karda īd?* how have you tied it? *ašterē bibandīmaš?* how are we to tie it up?
az, ai, from, of, belonging to
aždah, eighteen

ī

ī, (1) adj. pron. this; adj. these; *ī daraχt,* this tree; *ī aspån,* these mares
-ī, (2) 2nd sg. enclitic of verb to be, thou art
īnå, īna, pron. pl. these; *ai īnå dū tå bigīr ba χūdat,* take two of these for yourself; *īnå ai kī an'?* whose are these?
īnåm, present, gift, reward; *ba ūnhå īnåm kerd,* he gave them a reward
īrå, pron. obl. sg., this, this one; *īrå bai man bidē,* give this one to me
īståd- : īst-, to stand, stand still, halt; *b'īst,* halt! *m'īstam,* I stand
īståda, standing; *čēra īståda i?* why are you stånding?

i

i (iżāfa), of; connective between noun and adj.
imrūz, to-day
imsål, this year
imšau, to-night

o

ō, ū, he, she, it, that; v. *ū*

ū, u

ū, ō, (1) adj. that; *ū daraχt,* that tree; (2) pron. 3rd pers., he, she, it, that one
uftåd- : uft-, to fall; *m'iftē,* you will fall
-um, (1) adj. pron. 1st sg. enclitic, me, my; *tangum na kun,* don't worry me; *dastum,* my hand
-um, (2) 1st sg. pres. enclit. vb., to be, I am; *tangum,* I am in difficulties
ūnå, ūnhå, pron. 3rd pl. they, those
ustå(d), ironsmith

ai

ai, v. *az*; from, of, belonging to; *ai pårīna,* from last year; *īnå ai kī an'?* whose are these?

au

au, v. *āv*
aurat, woman, wife

q

qai; *qai k.,* to vomit
qalbīs, large dish for washing (meat?) in
qålīn, "gilīm," woven carpet
†*qåmat,* figure, stature

qarīb, near
qīmat, price
qišlåq, village
qubå, button
quwatī, strong, powerful

k

kābūt, blue
†*kåfir*, unbeliever, non-Muslim
kafš, shoes
kah, broken straw, "bhūsa"
kai? when? *i χabera kai ba i tū dådand?* when did they give you this news?
kalån, big, large, great; *kalånter*, bigger, etc.
kalapå, downwards
kalau.ur, rifle sights
kam, *k'am*, little, small (in quantity)
kamån, rifle; *kamån i kuta*, short rifle; *kamån i deråz*, long do.; *kamån i bārīk*, small bore do.; *kamån i γafs*, large bore do.; *sadå i kamån*, report of a rifle shot
kamaqel, stupid
kamtåqat, weak
kand- : kan-, to dig
kandan, steep (of the ground below one)
kår, work, business
kård, knife
kašīd- : kaš-, to draw, drag
kåšt- : kår-, to sow, cultivate
katuk, ewe
kerd-, *kad- : kūn-*, to do, make; *sauza kad, sauza mīkūnad*, it grew, sprang up (grows, etc.) of plant
kèrra, *kèrra i asp*, foal
ki, *kè*, (1) conj. that quasi; (2) pron. rel. who, that
kī? who? whom? *asp az kī χerīdī?* from whom did you buy the horse? (with the suppression of the rel. pron.); *kī būd ba šumå guft?* who was it (that) told you? *kī būd tū zadī?* who was it (whom) you struck?
kīr, penis
kirta, shirt
kišau; *kišau k.*: *čīzī marå kišau kerdī*, you told me something
kišt; *kišt k.*, to cultivate, till; v. *küšt*
kōt, coat
kučik, puppy
kudåm? adj. pron. which? which one? *kudåm šaχs ba i šumå guft?* which person told you? *azī aspån kudåmšun mīgīrī?* which of these horses will you take?
kuft- : kūb-, to pound
kūh, hill, mountain
kuluχ, thick, stout; *ådam i kuluχ*, a stout man
kundåχ, stock of a gun
kurpa, quilt
kursī, chair

kušå? where? *åle kušå mīrawē?* where are you off to now? *az kušå åmada ē?* where have you come from? *kušå būdīd?* where were you? where have you been? cf. *akšåhī* = from where? q.v.

küšt, cultivation, agriculture; *waχt i küšt,* sowing time; v. *kišt*

kŭta, short

g

ganda, bad, evil; *ådam i ganda,* a bad man

gandum, wheat

ganjīna, room, sleeping-room

gardan, neck

gau, -wån, -wahå, cow; *måda gau,* cow

germ, hot

germī, heat

gerdånd- : (gerdån-), to cause to be; *čūčahå rå da derūn i sanåj gerdånda as',* he has put the cubs in the grain skin

girbån, girwån, collar (of coat)

girift- : gīr-, to seize, catch

gišna, hungry

goi.īd-, goi.y-, to copulate

gōsāla, calf

guft- : gō-, g-, to say, tell

gül, flower

gulχår, rose, rose-bush

gulū, throat

gürēχt- : gürēz-, to run away, escape

gūspand, gūsfand, sheep (m.)

gūš, ear

gūšt, meat, flesh

gyašt-, gašt- : gard-, to go about

gyašt- : guzār- (?), to pass by

gyāšt- ; guzār-, to leave behind, place, put down

χ

†*χåb,* sleep; v. *χau(b)*

χåbånd-, χåwånd- : (χåwån-), to make lie down

χaber, n. news, information; adj. informed, aware; *χaber šīd,* he came to know, became aware

χaima, tent

χålī, empty

χåluk, maternal uncle; *bača i χåluk,* maternal cousin

χam, steep (of ground above one)

χām, open ground, "maidān"

χåna, house, home

χånd- : χån-, to read, sing

χandīd- : χand-, to laugh

χarāb, thin, in poor condition (of animals)

χåst- : χåh-, to wish, desire, want; *mīχåham, bī.ō,* I want you, come; *sī ta gūspand mīχåham,* I want three sheep

χau(b), sleep; *χau(b) k.*, to sleep; *bira, χaub kun*, go off and sleep; *χau(b) kerda būdīm*, we had fallen asleep; v. *χåb*

χerd, small; *χerdter*, smaller

χerdūna, kid (?); *χerdūna i nar*, m.; *χerdūna i måda*, f.

χerīd- : χer-, (*χār-*), to buy

χertīk, small, little

χid, χüd, self; *χidam*, myself; *χidaš*, himself, etc.

χirs, bear

χisī (? = *χudaš rā*), himself (?); *ū χisī him marda kerda ast*, and that one has pretended to be dead (?)

†*χīyål*, thought

χōher, -wān, sister; *duχter i χōher*, niece (sister's daughter)

χoi.īsk, hammer

χōwerzāda, nephew, sister's son

χūb, good, well, pleasantly; *χūb åmadīm*, we made our journey here comfortably

χuftan; (*nimāz*) *χuftan*, the time of prayer before midnight

χūn, blood

χunak, cool, cold

χunakī, n. cold

χürd- : χür-, to eat, drink

γ

γåfil, thoughtless, careless

γafs, thick (of a stick, etc.)

γalla, grain

γamī, tired, weary

γarīb, strange, foreign

č

čåbuk, quickly; *čåbuk bira*, go quickly

čakman, "choga", cloak

čamča, spoon

čand, adv. so; *čand kalān kè na tånistam werdåram*, so big that I couldn't take it away

čand ? a. how many? pro. how much? *čand rūz šīd tå åmada ē ?* how many days is it since you came? *čand rūz i dīger mīrawī ?* in how many days will you be going away? *qīmataš čand ast ?* what is the price of it? *čand mīχå.ē ?* how much do you want for it?

čåpīr; *čåpīr*, k. to surprise and rob (?) *or* to surround (?) cf. P. *čāpīdan*, and Afγ. *čāpēr*.

čår, four

čarånd- : čarån-, v.t. to graze

čār bīst, eighty

čårdah, fourteen

čårī čårī, four each; *čårī čårī bigīr*, take four of each; *čårī čårī bidēšūn*, give them four each

čarīd- : čar-, v.i. to graze

čårmās, walnut

čå̊rum, fourth

časpå̊n, continuously, without halting(?); *časpå̊n bī.å̊*, come quickly

časpå̊nd- : časpå̊n-, v.t. to cause to stick, to cause to adhere

časpīd- : časp-, v.i. to stick, adhere

čašem, eye

čè ? what ? (*šumå̊ ra*) *čè šīt ?* what has happened (to you) ? *čè guft ?* what did he say ? *šumå̊ čè hawå̊l då̊rīd ?* how are you ? *čè boi. īs* (*t*) (*ba'is ?*) *ī kå̊r rå̊ kerdi ?* why (for what reason) did you do this ?

čī, such, such as this ; *pas i ī čī kå̊r nakun*, don't do such a thing again

čil, forty ; *čil o dah*, fifty

čīnå̊r, chenar tree

čīnd- : čīn-, to pluck

čirā ? čèra ? why ? what for ? *čirā īstå̊da ī ?* why are you standing ? *čèrā ī kå̊r rå̊ kerdī ?* why did you do this ?

čīz, čī, thing ; *čīz* (? = *čè čīz*) *mīgīrī ?* what are you taking ?

čūb, wood

čūča, -hå̊, cub ; *čūča i palang*, leopard cub

čūčik ; *čūčik i murγ*, chicken

j

jå̊, place

jakīd- : jak-, to jump, leap

jau, barley

jīb, pocket

jiger, liver

jīl, blanket

jōla, hail

jūbå̊r, stream, irrigation stream ; *jūbå̊r i marγzå̊r*, natural stream ; *jūbå̊r i zamīn*, irrigation stream ; *jūbå̊r i āsi.å̊b*, mill-stream

jumbå̊nd- : jumbå̊n-, v.t. to shake

jūmbīd- : jumb-, v.i. to shake

jūrāb, socks

jūrγōt, jerγōt, curds

jūšå̊nd- : jūšå̊n-, v.t. to boil

jūšīd- : jūš-, v.i. to boil, effervesce

juwå̊rī, maize

y

yā, or

yak, yakī, one ; *yak o nīm*, one and a half

yaχ, ice, cold ; *imšau mo yaχ kerdīm*, we suffered from the cold last night

yalå̊, open ; *ser i sandūq yalå̊ kun*, open the lid of the box

†*yå̊r*, lover

yå̊zdah, eleven

yūra, -hå̊, gums

t

tå, pr. up to, till; *tå dīna*, till yesterday; *tå sī sål*, for three years

tå, ta, particle with numerals, *dū tå bigīr*, take two; *sī ta.i sī ta.i*, three each

tå (*once for tū*), thou

†*tabīb*, doctor, physician

tai i, pr. in; *tai i sandūq månda būdam*, I had put it in the box

tai i, toi i, pr. below, beneath, under; *tai i kursī*, below the chair; *tai i på*, underfoot; *toi i serī*, pillow

taχta, plank

tāmba, copper

tambån, trousers

tana; *tana i daraχt*, trunk of a tree

tang, tight, in difficulties

tåq, window

tåqīn, conical cap, "kullah" (as in India)

tarāšīd- : taråš-, to cut

tersånd- : tersān-, to cause to fear, frighten

tersīd- : ters-, to fear

tèz, tīz, quick, quickly; *tèz bira*, go quickly

tilpār, tilpār i χau, bedding, bedclothes

tīr, (arrow, shot); *tīr dåχtan*, to fire a shot with a fire-arm

tišna, thirsty

tīt; *tīt k.*, to put down; *tīt kerd da båm*, he put it down on the roof

toi i, v. *tai i*

-tōn, -tūn, enclitic pro. and a. 2nd. pers. pl. you, your

tonist-, tånist- : tån-, to be able, can; *åle na mītånum raftan* (*ki birawam*), I cannot go now; *dīna na tånistam raftan* (*ki birawam*), yesterday I could not go

tonq, pear

tū, thou

tufangča, pistol

tuχ^e^m, (seed); *tuχ^e^m i murγ*, hen's egg

-tūn, v. *-tōn*

tūr, way, manner; *čē tūr?* how? (cp. *ašterē*) *čè tūr åmada ē? χūb åmadīm* (or *mušaqqat šīdīm*), how did you get along on your way here? We got along very well (*or*, we had a lot of trouble)

tūt, mulberry

tsåder (and *tsader* ?), sheet

d

da, (= *ba*), to, at, in; *da ser i mèz bimån*, put it on the table; *da bålå i bōm raftan*, they went on to the top of the roof; *da χåna i χidaš na būd*, he was not in his

house; *da jīb i man būt*, it was in my pocket; *au.a da dīg bidōz*, pour the water into the pot; *da χåna åmad*, he came to the house
dåd- : dī-, dē-, d-, dèh-, to give
dah, ten
dahån, mouth
dåχt- : dåz-, dōz-, to throw, pour into, pour out, cp. MnP. *andāχtan*
dālån, verandah
dåmåd, son-in-law
dandån, tooth
dånist- : dån-, to know
daraχt, tree
dard, pain; *lakīk i må dard mīkūnad*, my finger is hurting
†*dåro*, medicine, physic
dastår, lungi, turban
dastkaš, gloves
dåšt- : dår-, to have, possess
†*dašt*, plain
daur, round; *daur i*, round about; *daur i daraχt*, round the tree; *daur i χåna*, round the house; *dauraš giriftan*, they surrounded him
dawånd- : dawån-, to make gallop; *asp rå mī dawåndamaš*, I made the horse gallop
dē.i, v. *du*
der (1), door
der (2), pr. in
der i [V. *der* (1)], in front of; *der i χåna*, in front of the house; *da der i derwåza šīšta būd*, he was sitting in front of the doorway
derī.å, river; *deri.ē i kalån*, a big river
derūn (1), woman's quarters in house
derūn (2), pr. inside, into, *derūn i sandūq månda būdam*, I had put it in the box; *derūn i zamīn*, in, under, the ground; *derūn i χåna*, into the house; *derūn i merdum*, among the people; *derūn i jīb bibīn*, look in the pocket
derwåza, doorway, gate
dīd- : bīn-, to see, look
†*dīda*, eye
dīger, dīgyer, other, another, next
dīk, dīg, cooking-pot
dil, heart
†*dilberī*, lover
dimåγ, nose
dīna, yesterday
dīnyå, world
dīwål, wall
du, dű, de, (*dō*), two; *dē.i dē.i*, two each; *dō rōz*, two days
dūγ, butter-milk, sour milk
dukån; *dukån i χåna*, floor of the house
dūχt- : dūš-, to milk

dūχt- : dūz-, to sew
duχtar, -å, daughter, girl ; *duχtar i χōher*, sister's daughter, niece
dūr, far, distant
durāz, long
durūγ, untrue, lying, lie
dust, hand, arm
duyum, second

P

på, leg, foot
paham, wide, broad
paga, early morning
pai, tendon
paitauwa, putties (cf. *Bakhtiāri paitauwa*)
pākūl, cloth cap (*Ko. pakȯl*)
palak, palīk, eye-lash
palang, leopard
pambā, cotton
pànj, five ; *pànjī pànjī*, five each
pånzdah, fifteen
pa.o, a quarter ; *sī pa.o*, three quarters
påra, torn ; *påra k*, to tear, rend, rip up ; *påra š*, to tear, rip, burst, etc.
pas az, pas i, pr. after ; *pas az ū, pas i ū*, thereafter ; *pas (i) åmadan i ū*, after he came
pas ferdå, day after to-morrow
past, low (opp. of *buland*)
pastànī ferdå, day after day after to-morrow
påšna, heel
pēčīd-, v.i. to set upon (?) ; *χirs ba ūnå pēčīdaš ; ki pēčīd ūnå yak nafar gurēχt*, the bear attacked one of them, when it attacked the other ran away
perīd- : per-, to fly, fly up
perīr, the day before yesterday
pēš, pīš (1), pr. before, in front of, in the presence of ; *pēš i āftau* (= *paga*), before sunrise ; *pīš i åmadan i ū*, before he came ; *pēš i ō raftam*, I went in front of him, *or* I went to him ; *tīt kerd da båm der pēš i Mītaržau*, he put them down on the roof in front of (*or* in the presence of) the Mehtarzau ; *pēš, pīš az ō*, before that ; *pēš, pīš* (2), adv. forward, in front, formerly ; *šumå pēš birawīt*, go you forward ; *pīš yakī būt, ålē de šīt*, formerly there was one, now there are two
pī.åz, onion
pīčåluk, fringe of hair on the forehead ; *pīčålukmīzanand* or *mībarand*, they cut their hair in a fringe
pīčånd- : pīčån-, to roll, wrap up
pidar, -å, father

pilta, match (of matchlock)
pīrår, year before last
pišåk; *pišåk i χau*, (roll of ?) bedding
pīšånī, forehead
pīšīn, from midday to about 2 or 3 p.m.
pīš perīr, the day before the day before yesterday
pīš pīrår, the year before the year before last
pīšta i tund, precipitous or steep earthy hill face (*Ko. čār adraχ*, *pīšta = adraχ*)
poiyån, down; *ai koh poiyån åmad*, he came down from the hill
pōrīna, *pårīna*, last year
pōst, skin
pūč, penis
püχt- : paz-, to cook, bake
pūlåt, steel
pür, full
purdil, brave, courageous
pürsīd- : pürs-, to ask, enquire
püšt, *pišt*, back; *püšt*, *pišt i palak*, eyelid
pušuk, *-ån*, cat; *pušuk bažgī*, kitten

b

ba, with, beside (*perhaps* at); *ū ba šaχ månd*, he remained with the stone slab; *ba wåstē.i* v. *wåstē.i*
ba, *ba.i*, *bai.i*, *bē.i*, to; *ba (ba.i) šumå guft*, he said to you; *bē.i man bidē*, give me; at, *ba sā.at i šiš*, at six o'clock
bača, *-hå*, child, son, boy; *bača i amuk*, *bača i χåluk*, cousin (paternal, maternal); *bača i biråder*, nephew
bad, bad, evil; *badter*, worse; *batterin*, worst; *ai dīna ki imrūz bad ast*, to-day is even worse than yesterday
bād, adv. afterwards, later, after. pr. *bād az*, *bād i*, after; *bād az ū raftam*, after that I went away
båd, wind
badan, body
†*badnām*, defamed, disgraced
bāft- : bāf-, to weave, plait
båγ, garden
baital, *-å*, horse (m.)
båχt- : båχ-, to lose (a game) (?); to weave
bålå, *båla*, adv. up, above; *ser a bålå raft*, he went upwards; *båla raft*, he went up. pr. *bålå i*, on the top of; *da båla i bår künīm*, let me put (it) on the top of the load, *or*, load it on top
bålišt, pillow
båm, v. *bōm*
band (1), a thing for tying with; *band i tambån*, trouser waist-string

band (2), joint; *band i dast*, wrist; *band i lakīk*, finger-joint; *band i på*, ankle; shin (?)
band (3), v. *bast-*
bandak, v. *mū.ī*
båqala, beans
bår, load
†*bårigå*, camping-, halting-place, court
bårīk, thin (of a rod, etc.), narrow (= *tang*)
båriš, rain
barra, lamb
(*bast-*) *: band-*, to tie, fasten, close
basta kerd, he tied up (*used as past tense to* band-)
båš-, pres. subj. and imperative base to *būd-*, to be
batterīn, v. *bad*
bāz, again, thereafter
bažgī; *pušuk bažgī*, kitten
bē, *bī*, without, lacking
†*bèh*, better, well
ber (1), chest, upper part of body
ber (2), on, upon
berf, snow
berg; *berg i daraχt*, leaf of a tree
bergašt, he returned; *bergašt ba χåna*, he returned to (his) house, he went home
berzagau, ox
bētalča, foal
bētar, better; *bēterīn*, best
bērūn, outside
bīča, kid
bīd, willow
bīdār, awake, on the look-out; *bīdār båš*! keep on the look-out!
bī dil, cowardly
bīhmār, ill, sick
bīχt- : bīz-, to sift
bīl, spade
bīmārī, illness
bīn-, present base of; *dīd-*, to see
bīnī, nose
birādar, *-hå*, brother
bīrūn, public part of a house
bĭsi.år, much, very
bīst, twenty; *bīst o yak*, 21; *bīst o dah*, 30; *bīst o dwåzdah*, 32; *sī bīst o dah*, 70; *čår bīst*, 80
(?) *boiyīs*, reason; *čè 'boiyīs ī kår rå kerdī?* why did you do this?
boiyīst- : boiyad, must, should, ought to, is necessary; *boiyad ki birawad*, he must go; *namīboiyad ki birawad*, he ought not to go, need not go; *sumå rå namīboiyīst ī kår rå kerdan*, you should not have done this
bōm, *båm*, roof
bōmčik, mud-pounder (for consolidating mud roof)

bū, smell, odour
būd-, to be; *būd*, *būt*, he was
bŭland, high
bŭlbŭl, bulbul
būr, grey
bŭrd- : *ber-*, to carry away
bŭrīd- : *bŭr-*, *bar-*, *ber-*, to cut off, cut
burūt, moustache
buz, goat; *nar buz* m., *måda buz* f.
brinj (1), brass
brinj (2), rice

f

fårīd- : *får-*, to wish, desire, want; *dil i må mīfårad ki ī kār rå bikŭnīm*, we wish to do this; *dil i må fårīd*, we wished to; *imrūz dil i må namīfårad*, to-day I have no desire (for it)
ferāχ, loose, wide
ferbī, fat
ferdå, tomorrow; *pas ferdå*, the day after to-morrow; *pastånī ferdå*, the day after the day after to-morrow
furōχt- : *furōš-*, to sell

w

waχt, time, season
-wårī, like; *sag-wårī månd*, he resembled a dog
wasī, loose
(*ba*) *wåstē.i*, on account of, because of; *aqab gašt wåstē.i čūčahå's*, it went back because of its cubs
wazmīn, heavy
werdåšt- : *werdår-*, to carry off, remove; *werdår ūnjå bemån*, take it away and put it down there
werχist- : *werχīz-*, to rise up, get up, stand up

s

sā.at, hour, o'clock; *ba sā.at i šiš*, at 6 o'clock
sabuk, light
sad, one hundred, 100
sadå, sound, noise; *sadå i kamån åmad*, the report of a rifle was heard
sadbar, rose
safīd, white
sag, *-ån*, *-ahå*, dog
saχt, *saχtīn*, hard
såχt- : *såz-*, to make, fashion
sål, year; *sål i dīger*, next year
sanåj, skin bag for carrying grain in
sandalī, chair
sandūq, box, chest
sang, stone; *sang i āsi.åb*, mill-stone
sanglåχ, stony
sauz, green
sauza; *sauza* k., to vegetate, grow up (of plants)
ser, head, top; *ser i sandūq*, lid of box; *ser i šīr*, cream;

ser dådan, to set on, let loose at; *sagahå ba hamūn čūčahå ser dådand*, they set the dogs on those (leopard) cubs
ser a bålā, upwards; *ser a bålā raft*, he went upwards
ser i, on the top of, upon, on; *da ser i mèz bimån*, put (it) on the table
serd, a. cold; *āv i serd*, cold water
serdī, n. cold; *waχt i serdī*, cold weather
sī, three; *sī pa.o*, three-quarters; *sī tai sī ṭai, sī sī*, three each
sī bīst, sixty
sipål, plough; *sipål k.* to plough
sipårīd- : sipår-, to entrust, commit to
sirχ, sŭrχ, red
sī.ū, apple
sīyāh, black
sīyum, third
sīzdah, thirteen
soχt : sanj-, v. t. to weigh
sūχt- : sūz-, v. i. to burn
sutuχån, sutuγån, bone
sutūn, pillar
sūzånd- : sūzån-, v. t. to burn, cause to burn

Š

šaχ, cliff, slab of rock (= *taχt i sang*)
šaχs, person
šālī, growing (or unhusked) rice
šåm, evening, evening meal
šamšīr, sword
šåna, shoulder
šånd- : šån-, to make sit down
šåñzdah, sixteen
šau, night; *nīm i šau*, mid-night
šauher, husband
šīd-, šŭd- : šaw-, šau-, to become, happen, be accomplished; *šumå rå čè šīt?* what became of you, what has happened to you? *kår i ū mīšawad*, his business will be carried through; *pīš yakī būd, ålē de šīt, pas i ū sī šīt, bād i ū čår šīt*, at first there was one, then there were (became) two, then three, then four
šikam, stomach, belly
šikast- : šikan-, v.t. and v.i., to break
šīr, milk
šiš, six
šīš, lungs
šišt- : (nuš- ?), to sit down, sit; *binušē!* sit thou down!
šīšt-, šŭšt- : šūr-, to wash
šīšta, sitting; *der båγ šīšta būd*, he was sitting in the garden
šoχ, branch

šōtūn, staircase
šumå, you (pl.)
šumårīd- : šumår-, v.t. to count
-šūn, -šōn, enclitic pro. and a., them, their
šūrīd- : šūr-, to look for, search for, seek, send for, want; *ålē mīšūram*, I want (him *or* it) now; *ma dīna ōrā šūrīdam ćirā nē-åmad?* I sent for (*or* wanted) him yesterday, why didn't he come? *sī ta gūsfand mīšūram* (or *mīχåham*), I want three sheep

z

zabån, tongue
zad- : zan-, to strike, beat
zāmån; *ålē zāmån*, now, at the present time
zamīn, earth, ground, cultivated land, field
zanaχ, chin
zårdålū, apricot
zerd, yellow
zī.åd, too much, very much, excessive; *zī.ådder*, more
zilīmća, knotted pile carpet (P. *qālī, qālīća*)
zīr, below, beneath; *az zīr i qišlåq aqab gašt*, the bear went back below the village
zoi.īd- : zoi(y)-, to give birth to
zōnū, knee
zůlef, hair (long human hair)

l

lab, lip
lakīk, finger; *lakīk i på*, toe
langarī, big dish
latta, woman's veil
lišp, narrow, thin
lišt- : līs-, to lick
lūla, (tube); *kamånī lūla*, rifle-barrel

m

ma, particle of, neg. imper.
ma(n), I
må, we, us; me
måda, female; *måda gau*, cow; *måda buz*, she-goat
mådar, -å, mother
makīd- : mak-, to suck
mål, property; *måli*, belonging to
†*malahim* (= *malā.im* ?), curses
målīd- : mål-, v.t. to rub
månd- : mån-, to place, put down, leave; stay; resemble; *måndamaš der zamīn*, I put it down on the ground; *sag wårī månd*, it looked like a dog
månda, tired; *månda na båš!* may you not be tired? (greeting)
manja, bedstead
maska, butter
maša, māša, trigger of a gun
merd, -ån, man

meryzār, meadow, natural grass-land
mī.ān, waist
mīχ, nail, peg
mū.ī, hair (human); *mū.ī i bandak*, plait of hair; *mū.ī båftan*, to plait the hair; *mū.ī i mårå tu bizan* (or *biber*), cut my hair!
muloi.īm, soft
mŭrd-, *mard-* : *mer-*, *mår-*, to die
mŭry, bird, fowl
mušaqqat, (in) trouble, (in) difficulty, *mušaqqat šīdīm*, we encountered difficulties
mŭžŭk, kind of edible bean (*Ko. kučūn*)

n

na, negative particle
nafer, person, individual (with numerals
naiza, dagger
nāχun, finger nail
nåχuš, ill, unwell
nålīd- : *nål-*, to complain
nau, open pipe; *nau i āsi.åb*, conduit pipe (a hollowed-out tree trunk) leading water to a mill wheel
†*nazar*, glance; *nazar ber nihål o kat*, she glanced, looked, at the tree(s)
nazdīk, near
ne, nine
nehum, ninth
ner, male; *ner buz*, billy-goat
†*nigår*, sweetheart (?), bulbul
†*nihål*, tree
nīm, half; *nīm i šau*, midnight; *nīm i rāh*, halfway; *yak o nīm*, one and a half
nimāz, *nimåz*, prayer; *nimāz i dīgyer*, (time of) afternoon prayer; *nimåz χuftan*, (time of) prayer before midnight
nīmrūz, midday; *āftau nīmrūz*, midday; *nīmrūzī*, midday meal
nīna, pupil of the eye
ninīk, *-å*, a kind of relation; maternal uncle (?) or paternal aunt (?)
†*nīst*, is not
†*nom*, name
nūn, bread; *nūn i āftauras*, early morning meal
nūzdah, nineteen

r

raft- : *raw-*, *rau-*, to go
rag, vein
rasånd- : *rasån-*, to cause to arrive, cause to reach
rasīd- : *ras-*, to arrive, reach
råst, correct, true, (straight ?)
rawån- (?), *imrūz ba Drūš boiyad rawånum* (*sic*), I must start for Drosh to-day
rikåbī, dish
rīχt- : *rīz-*, to pour out, spill

rīš, beard; *rīš i safīd*, a grey-beard, elder
riška, lucerne
rīšt- : rīš-, to spin
rišta, root
rō-, v. *ruft-*
*rō*ʰ, cheek
rōda, entrails
rōγan, ghee, clarified butter
rōn, thigh
ruft- : rō(y)-, to sweep
rūpūš, veiled (of a woman)

h

haber, cloud
haft, seven
hamīn, this same, this very
hamūn, that same, that very, the same; *hamūn šaχs ast ke dīna åmad* (*zada būdamaš*), it is the same man who came yesterday (whom I beat yesterday); *hamūn šaχs ast ke ōrā zadam*, that is the very man I beat
†*haråm*, forbidden; *χåb i man haråm o šīd*, my sleep was denied me, my night was spoilt
hast, etc., it is, etc.
hašt, eight
hawā, air, atmosphere; *hawā.i germ*, hot air
hawål, circumstances, state; *šumå če hawål dårīt?* how are you?
hazår, thousand
hēčī . . . na, nothing, not at all; *hēčī, pīš na šīdan*, they did not go forward at all
her, every; *her jå*, everywhere; *her rūza mīčarånand*, they take (them) to pasture every day
him (*ham*), also, too
†*hišq*, love
hīzam, hīzum, firewood
hušyār, clever

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